

THE
Inseparable Communion
OF
A Believer
WITH
G O D
IN
HIS LOVE

Being the Substance of
Several SERMONS

Preached on ROM. VIII. 38. 39.

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L O N D O N,
Printed for J. D. near the Royal Exchange.
MDCLXXV.

E: G: Finishes 3.9; 34 no. 197 % (A.H.2)

AN
ADVERTISEMENT
TO THE

Christian-READER.

THE Author of this short Treatise was so well known to the Churches of Christ in and about this City, that neither himself nor any of his holy Labours do need an Epistle of Commendation to them: For [though he be dead] he yet speaketh by his past Example to Believers, in word, in conversation, in charity, in spirit, in faith, in purity; And by his Ministry which he Managed as the Steward of God, holding fast the faithful Word with uncorruptness, and dispensed with gravity, sincerity, sound speech as cannot be condemned, rightly dividing the Word of Truth, whereby as he did approve himself to God a Workman that needed not to be ashamed, so also to every Mans Conscience that

An Advertisement to

knew him, and more especially to the Flock over which the Holy Ghost had made him Overseer, to whom in Christ Jesus, both his Personal Grace, and Ministerial Abilities, are acknowledged as the Author and Finisher of them. H T O T

The design therefore of these few lines, is not so much to bespeak an Acceptance with the Reader, as to Advertise him, That these Sermons were not prepared [or for ought is known] ever intended by himself for the Presse, but are made publick by some of his Friends (in whose Memory his Name and Labour yet live) as those that God made useful and savoury to them when he Preached them; and which they hope may be Profitable to all the Saints.

Yet the Reader may be assured, That they are the true Copy of his own Notes. [the Errors of the Transcriber excepted] which he Prepared to methodize what of the Word he Ministered in his daily course; which were enlarged and further improved in the lively Delivery of them; which latter if we could present thee with, as truly as the substance of them is here emitted: especially, if it had

the Christian Reader.

had pleased the only wise God to have spared him to a Review of them by that spiritual Judgment which he was singularly blest with, to deliver the things of God not only solidly, but in many things very sublimely, there would need no Apology to the World, (whose course is to censure rather than to study profit by the Labours of Gods Servants) for the seeming abruptnesse of some of his notions, and the brevity of the whole: which last inconvenience yet is attended with this advantage, That the godly Reader may wishless expence of time peruse them, and with greater facility retain them: and the worth and weight he finds in them will recompence his labour, through the blessing of the Holy One who teacheth us to profit, as he hath Promised to all that are interested in this inseparable union to, and communion with him in Jesus Christ, who will through him make us Conquerours over the unprofitablenesse of our own hearts, as well as all other our spiritual enemies.

The Substance of several

Sermons.

R. O. M. 8. 38, 39.

For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

IN the 33. and 34. verses, we have Paul with Christ on the Mount of Transfiguration; he sets one foot on Mount Calvary where Christ died, the other on Mount Olivet where Christ ascended, and by faith takes in a full view of the infinite dimensions of the

Grace of Justification, and triumphs over the Law and Satan the grand Accuser of the Brethren.

In 35, 36, 37 verses, he triumphs over the world, and the worst the world can do by power or malice, by faith in the love of Christ.

In the Text is a higher Rapture of faith, it takes a view of all things in Heaven, Earth and Hell, and triumphs over all Enemies real or imaginary, that can be supposed to endeavor to separate believers from the love of God in Christ, ver. 38, 39.

In these we have one thing implied, a Mystery that lies hid in the bosom of the Text, viz. *Communion with God.*

Secondly, the Bond of that Communion, *the Love of God.*

Thirdly, the object or end of that love, *Christ Jesus.*

Fourthly, the Propriety Believers have to Christ for this end, viz. *Communion with God in his love, Christ Jesus our Lord.*

Fifthly, the triumph of faith in this love.

The Saints Communion.

love of God in Christ Jesus our Lord, over all things in Heaven, Earth or Hell, that can be supposed to separate from the love of God. —

1. All Believers have a most intimate, spiritual Communion with God, though in a mystical and wonderful way.

This truth is couched in the Text, and lies hid like a spring in a Watch, which yet moves all the Wheels in the Work; it is implied in the word *separate*, — for separation is the disjoyning or disuniting of things conjoynd together in common union; and therefore something, and in the first place, is to be spoken to it.

In which we must consider three things, Union, Communion, Communication between God and Believers.

1. We must consider the Union that is between God and Believers, which is the foundation of all Communion. There are several sorts of Union.

First, A natural union; an union of persons in the same common nature; such an union there is between Christ and

The Saints Communion.

and believers, *Heb. 2. 11.* and through Christ, between them and God: For hereby God became *Emanuel*, God with us, one with us, and we one with him.

Secondly, there is an union by Covenant; thus all the sons of men were one with the first *Adam*, the Apostle speaks of this one man, as including all men, *Rom. 5. 18.* Such an union there is between Christ and believers, *Eph. 1. 10.* and through Christ with God, *Zach. 13. 9.* I will say it is my people, and they, &c.

Thirdly, there is an union of Amity or Affection, as between *Jonathan* and *David*, *1 Sam. 18. 11. and 20. 17.* as between those *Acts 4. 32.* such an union is between believers and Christ, *Eph. 5. 25.* Christ loved his Church, and gave himself. Such also between God and believers, now reconciled by Christ, *Eph. 2. 14.*

Fourthly, there is a Conjugal union of persons by Marriage, *Eph. 5. 28. 31.* such an union there is between Christ and believers, *2 Cor. 11. 2.* and such be-
tween

tween God and believers, *Isa. 54. 5. Isa. 62. 5. Hos. 2. 16, 19-20.*

Fifthly, there is a spiritual union between all believers, *1 Cor. 12. 13.* such an union hath believers with Christ, *1 Cor. 6. 17.* and through Christ with God, *1 Cor. 2. 13. with Eph. 2. ult.*

But there is an union of believers with God, beyond all these, most spiritual, most mystical, and as yet incomprehensible: such an union as is made to resemble the union between the Father and his Son, *John 14. 20. and John 17. 21, 22.*

This union of believers is not the same for quality or equality with that of the Father and Son; nor is this union made to resemble the natural union of the Father and Son in the Godhead. But that mystical union between the Father and the Son, in our flesh, carrying on with joynt hand and heart the great work of Redemption; so 'tis express'd *John 10. 28, 29, 30.*

Secondly, From this union flows our Communion with God which is the second. Believers have a special spiritual
Communion

Communion with God : Communion is between persons some way or other united, participating of each others good things for their comfort and delight : Believers by union with God, have Communion with God.

i. They have Communion with God in nature, 2 *Pet* 1.4. not by way of Partition, as if God divided his nature between him and us ; nor by way of transfusion, as if God emptied of his nature into ours, but by way of Communion.

As the humane nature of Christ, was assumed into unity with the Divine in the Person of his Son, and by that union had Communion with the divine nature, whence followed an Uction, whereby the humane nature received Perfections and Excellencies above its own natural capacity ; so by Communion with the divine nature, we receive an unction from the Holy One, the Spirit, and its supernatural Excellencies and Perfections.

Secondly, they have Communion with God in all the divine Relations in the Godhead, Father, Son, and holy Spirit.

1st. Father, 1 John 1. 31. Son, 1 Cor. 1 9. Holy Spirit, John 14. 17. -- *Hedwels*
let's in you.

Thirdly, they have Communion with all three Persons in their peculiar and distinct Excellencies.

The peculiar Excellency of the Father is Love, 1 John 4. 16. of the Son is Grace, Rom. 16. 24. Of the Spirit is comfort, John 14. 16. Believers have Communion with the Father in love, with the Son in grace, with the Spirit in comfort, 2 Cor. 13. 14. Paul often wisheth Mercy, Grace and Peace to Saints. Mercy is the Fathers, Grace the Sons, Peace the holy Spirit. They have Communion with all three in their peculiar and distinct Priviledges.

Fourthly, they have Communion with God in all-communicable Properties and Attributes; his Wisdom, Righteousness, Holiness, Meekness, Patience, Goodness. These which are Attributes in God, are also many graces in believers, these make up the Image of God in Saints, and in these they are said to resemble

semble God; in there is their likeness to God, their conformity to God.

Fifthly, they have Communion with God in his greatest Priviledges, they are holiness and happiness.

1. Holiness is one of Gods chiefest Prerogatives, *Exod. 15. 11.* that believers have Communion with God in his holiness, appears *1/a. 6. 2.* they are called the people of his holiness by this Argument, *viz.* their communion with God. The Apostle exhorts believers to a further progress in holiness, *1 Pet. 1. 15, 16.*

Secondly, Happiness or Glory, Blessedness or Felicity is Gods Prerogative, *1 Tim. 6. 15. Rom. 9. 5.* so is glory, which is the manifestation of that blessedness. God is called the God of glory, *Act. 7. 2.* the Father, the Father of glory, *Eph. 1. 17.* the Son of God, Jesus Christ the Lord of glory, *James 2. 1.* the Spirit, the Spirit of glory, *1 Pet. 4. 14.* That believers have Communion with God, Father, Son and Spirit in glory; see *2 Cor. 3. 18. 1ohn 1. 22.* and from hence follows the third which

The Sacrament of Communion.

which is Communication.

Thirdly, there is a sweet Communion between God and believers, naturally flowing from this Communion; like that which is express'd of those believers in holy Communion, *Act. 4. 32.* This Communication is mutual between God and believers; God communicates himself to us to be our God: we communicate to him, by owning him for our God; As they, *Jer. 3. 22.* Behold---and by giving up our selves to his service, *2 Cor. 8. 5.*

The Father communicates to us in all his spiritual blessings, --- *Eph. 1. 3.* We communicate to him, by improving all we receive from him, thankfully, faithfully, to the praise of his grace.

The Son communicates to us his Merits, Mercies, Purchases, Treasures of his Wisdom, Knowledge, Righteousness, Holiness :--- And we communicate to him by receiving him and all his benefits by faith, and bring forth the fruits of righteousness by him to the glory of the Father.

The Same Communion.

The Spirit communicates to us light, truth, liberty, joy, strength, peace, comfort; and we communicate to him, by acknowledging all our receipts from him, and giving up our selves to be led, counselled, guided, and governed by him.

The Father communicates with us in his love, and we communicate with him by returning love to him.

The Son communicates with us in grace, by fetching all supplies out of his fulness, and by doing all our works, more by the strength of his grace than our own.

The Spirit communicates to us in his comforts, and we communicate with him in raising up our hearts by his comforts, to joy in God above all other rejoycings, *Rom. 5.11.*

1. *Use.* Let Believers raise up their admiration to the utmost in the Contemplation of this Priviledge, the free grace of God, and the blood of reconciliation hath brought them to, *viz.* Communion with God, Fellowship with all

all three Persons in blessed Trinity,

First, in this consists your chiefest dignity: It was great honour to the Son of God in his state of Humiliation, that God called him, the Man his Fellow, *Zach. 13. 7.* What honour is it, that God should say of poor sinners, poor weak believers, Behold the man, the woman, my fellow, whom I have taken into fellowship and communion with my self.

Secondly, in this consists your chiefest joy, amidst all the scorns, reproaches troubles, sufferings from the world
1 John 1. 3, 4.

Thirdly, in this consists your stability in grace; the Father and Son with whom ye have Communion, (*John 14. 23.*) will make their abode with you, so will the Spirit with whom ye have Communion, *John 14. 16.* This Communion ye have with God here, will not leave you till it be perfected, in the full enjoyment of God in glory.

2. Use. Endeavor to be acquainted more

and more with this Privilege: though this Communion of believers with God be a Mystery, the full knowledge whereof, and the most blessed fruits and effects of it be reserved for another state; yet let us endeavour to know the reality of it, that we may believe it, and for that end wait for the Promise and Office of the Spirit, as Comforter in that day, ye shall know the truth of it, though not yet the manner of it, *John 14. 20.*

First, from this Communion with God, Father, Son, Spirit, flow all supplies of Mercy, Grace and Peace.

Secondly, this communion is the true character of your Christianity; a man is best known by his Company.

Use 3. Endeavor daily to encrease and grow up in this Communion; it is yet imperfect, incomplete.

First, for this end bestow more cost on faith; by faith *Enoch* walked with God, (which notes Communion) and then was translated, *Heb. 11. 5.*

Secondly, be much in the Communion of the spirit, by whom our Communion
with

with the Father and Son is chiefly managed and transacted, 1 John 16. 1. 15. and by whom it is manifested, 1 John 4. 13.

Thirdly, be much in those duties, frequent those Ordinances where God manifesteth, and most communicateth himself to his own.

4. Use. Let Believers be exhorted to live, walk, act and work all their works in the strength of that grace that flows from this Communion.

First, hence our victory over all dangers, enemies, difficulties, 1 John 4. 4.

Secondly, hence your fruitfulness in Christ, John 15. 4. 5.



R O M. 8. 38.

For I am Perswaded, &c.

IN the first Point I opened the doctrine of Believers Communion with God. The second is the bond of this Communion, The Love of God.

Doct. The Love of God is a sweet, as-
B 3 cred

PAULS Triumph.

cred bond of inseparable Communion between God and believers. Though the love of God in Scripture sometimes signifies our love to God, yet here it must needs signifie Gods love to us, for not our love to God, but his love to us is the only foundation on which a believer can build such high resolution, strong confidence, glorious joy, triumphing faith, as is in the text. There is a threefold love of God to us.

First, a general love, a love of benevolence, or good will, common to all his creatures, as they are the works of his hand, so his mercy and love are over all his works; the invisible things of his Wisdom and Power are seen in every creature, *Rom. 1. 20.* And what of God is in any creature is lovely, and he loves every thing himself hath made.

Secondly, a particular love, a love of beneficence or bounty: Thus he loves man above all his other creatures before his fall, *Pro. 8. 31.* After his fall, *Psal. 8. 4 5. Heb. 2. 16. Tit. 3. 4.*

Thirdly,

Thirdly, a more special and peculiar love, a love of Communion and Complacency; it is of such out of mankind, whom God hath loved in Christ, with an everlasting love: these are believers according to Election.

Man is Partaker with other creatures of all that love of God that communicates to them, yet hath a special love of God that communicates to him, and no other creature hath part with him: Believers partake of all that love of God that communicates it self to all other creatures, and to all other men: yet hath a special love of God, in which no other creature, and no other men, partake with him. Thus a believer is Heir of all that love that ever issued forth from God, of this love of God the Text speaks.

First, it is the bond of our Communion, as being that which draws us into this Communion.

There is in every man by nature an unwillingness to come to God, a drawing off from God, and Communion with him

him. Partly, from sin and corruption which is in man, which is a privation of our suitableness and likeness, and conformity to God, and is a positive contrariety and opposition to God, both which are flatly repugnant to Communion; and partly also from the apprehension of the wrath and displeasure of God, and our obnoxiousness to his Justice whom most unjustly and injuriously we have offended, hence no man will come into Communion with God except drawn, *John* 6. 44.

But what then, doth God compell men against their wills? no, this would destroy that natural principle of liberty God hath implanted in that faculty, therefore in infinit wisdom he hath ordered to bring them in, by a way of voluntariness and free obedience, and the meanes by which the power of his grace shall produce effectually those effects in the hearts of men, to which they shall freely and willingly consent to, is a way of love; *Hos. 11: 4*. Love is the cord that drawes men, that drawes man into communion.

munion with God *Ier. 34. 3.* When God by his Spirit manifests his love to the soul, whom no other meanes could perswade much less compel, the soul is conquered by the secret, ineffable potency and sweetness of the operation of love, love drawes and the soule comes, yea, runs into his armes, yea, into that bosom where love opens, *Cant. 1. 1. 4.*

Secondly, it is the bond of our communion with God, because it binds God fast to us, and us fast to God.

First, it binds God fast to us, in this sacred communion.

First, this it doth by bringing us into an everlasting Covenant with God, *Ezek. 16. 8. 1 Sam. 18. 3.* No after-sins, back-slidings; no temptations, persecutions of the world, nor chastise-ments of God can break Covenant, because founded on love.

Our Communion with God is founded on the Covenant, the Covenant founded on love, hence we call it a Covenant of grace or love. It is exprest to be a Covenant of Conjugal love, *Hos. 2. 18.*



19, 20. when God threatens to visit the sins of his people, &c. yet my loving kindness, &c. nor breaks my Covenant, &c. *1/a.89.31.-34.*

Secondly, this is that doth dispense all the blessings of the Covenant to believers in this Communion.

This love of God is that which first gives forth Jesus Christ to them, *1 Jo. 4.10.* And with Christ all other graces, and Priviledges of grace that concur to salvation, *Tit. 3.4.7.*

This love makes the first great change and alteration in mens estates and conditions, *v.3.* this love of God goes on to manifest it self to such in Christ, in the Renovation of the Spirit, in Justification, in making us heirs of glory and eternal life. So love the Fountain of all grace, *Eph. 2.4,5,6.* see *2 Thes. 2.16. 17.* the love whence flows all consolation, as from the original, is there expressly affirmed of God the Father.

Secondly, it is the bond of this Communion, as it binds us fast to God; this it doth,

First,

First, by engaging us to believe in his Son Jesus Christ, *John 3. 16. God so loved, &c.* the love of God here is made matter of greatest encouragement to sinners, to believe against all doubts of strongest engagement, to believe against all Pleas, Pretences on the contrary.

God so loved, &c. So ; How ? so as we cannot tell, so as the tongue of men and Angels cannot express ; so infinitely, so ardently, so incomprehensibly, as exceeds our thoughts as far as heaven is above the earth.

Gods love with a *so*. swallows up all our sins, doubts, fears, difficulties, wants, weaknesses, unworthinesses, or whatever stands in the way of believing.

Secondly, by enabling us to believe, *1 John 4. 16. We have known such whom no means, no Promises, no Persuasions could prevail with to believe, if God make known but a secret hint of his love, forthwith it believes against all unbelief, believes in hope, against hope, and gives glory to God.*

Faith

Faith is called the Gift of God, *Eph. 2.8.* and every gift springs from love; Christ is the Gift of God, love and faith is the gift of Gods love; the love of God brings Christ and faith together, and unites both together.

Thirdly, by begetting in our hearts a love to God in some manner of Analogie like that of his to us.

Love begets love, as fire begets fire, and in this flame the sou!, like *Manoahs Angel*, ascends up to God in heaven; it is a common proverb, that love alwayes descends, seldome ascends; It is not so between God and beleivers, *1 Jo. 4: 19.* and that love which ascends from us to God, what is it but that which first descended from God to us.

A woman that hath no love, no affection for such a person, nor any thoughts of him, it may be never saw him, yet when such a person comes to make known his true love and affection to her, it presently begets love in her bosom so.... Thus the Apostle doth describe it, *Eph 1.4.* see how it begins in the

the love of God to us, and ends in our love to him; this is that the eternal love of God aimed at, and works up every believer to; God loves that he may be loved.

Where God loves, he takes up his rest in that soul, *Zeph. 3. 17.* where the soul loves God, it takes up its rest in God, *Psal. 116. 7.* and values the love of God above richest enjoyments, *Psal. 63. 3.* Now it cannot live, but in the love of God, *Psal. 30. 5.*

Fourthly, by actuating the whole soul in a way of service and sincere obedience to God. What the Apostle saith of the love of Christ, *2 Cor. 5. 14.* the same is true of the love of God, it constrains, it besiegeth, it hemms us in, it takes full possession of the soul, brings it under the regency of divine love, is wholly at the Command of love, *1 John 5. 3.* This is the love of God.--- Herein is Gods love manifested to be special love to us, and herein is our love manifested to be sincere love to him: This is the spirit in the wheels that moves all the faculties

faculties and affections of the soul to God in a way of duty and obedience.

In this way God manifests his Communion of love with us, *Jo. 14. 23.* and we manifest our Communion of love with God, *1 John 1. 7.* To walk in the light, is to walk in a way of holiness and holy obedience to God, and whereas many failings and fallings short will be found in the best obedience, yet there is a remedy provided, the blood of Christ.

1. Use. This point leads us to the uppermost spring, the highest original of grace and glory to believers, and that is the love of God, not the love of Christ as Mediator, but the love of God, whence Christ and all spiritual blessings with him originally flow to us.

In vain shall we seek for any other motive to God in his dispensations of grace to us, besides his love, *Deut. 5. 7. 8.* God hath predestinated you to the adoption, called, justified, sanctified you, and will glorify you, only because it pleased the Lord to love you.

2. Use

2. Use. Is love the bond of our Communion with God.

First, then it is a very near, close, intimate Communion. Love is a transanimation, one soul in another, 1 Sam. 18.1. or with another; it is a believer engraven in Gods heart, appled in Gods eye, carried up and down in Gods armes, like a beloved disciple, lying in Gods Bosom, the Place, the Seat, the Center of love.

Secondly, it is of love therefore a choice Communion; Love singles out its object; it looks upon many, chuseth few, the children of his love are a chosen generation, 1 Pet. 2.9.

God singles some out of all the world, to have Communion with, and they single God out of all the world to have Communion with him, Psal. 73.25.

Thirdly, it is of love, therefore a strong Communion; Love is strong as death, invincible by any opposition, conquering every thing that is against it.

The Love of God pardons all sin, swallows up all distances; The love of



of God in communion with the soul, sweetens every bitter thing, heals all lapses, repairs all breaches, ends all controversies between God and the soul; *Hos. 14. 5, 5.*

Fourthly, it is an everlasting communion, because it is of love; the love of God in the heart of a believer never faileth, *1 Cor. 13. 8.* much less can the love of God fail in his own heart; the love of God is one of the longest and most lasting things in God; *Psal. 36. 10.* Continue—in the Hebrew, *Draw out at length.*—as is the love so is the Communion.

3. Use. Is love the bond of our Communion with God; take that exhortation, *Jude 21.* *Keep your selves in the love of God, keep up your faith in Gods love, keep the apprehensions and manifestations of Gods love warm in your hearts.*

This will keep you in sweet Communion with God, which is the life of our faith, the soul of our Christianity, the joy of our salvation, all joy and peace in believing. This is strong consolation, Peace that passeth understanding. The

is our stability in grace, our security for
glory, 1 John 4. 16. we have known and
believed; God is love.



ROM. 8. 38. 36.

WE are come to the third particular
viz. the primary and principal
subject, in which the love of God to us
centred, and that is Jesus Christ, ---
which is in Christ Jesus.

*Doct. That love of God, which is the
bond of communion between himself, and
believers, with all its gracious effects, Bles-
sings, Priviledges is manifested and dispen-
sed to us, only in and through Jesus Christ.*

Our life and salvation is first in God
himself, with whom is the fountain of
life, and who is the Father of lights, in
whom our life is said to be hid, Col. 3. 3.
and so in him it is ours, by the eternal
purpose of his love, and grace in himself.

This love of God, as it was the only
moving cause to God, of the eternal

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pur.

purpose of his grace, concerning us; so it is the chief Agent and principal Efficient of all grace in us, as we declared in the last Point.

Yet we must consider, the only *Medium* or means by which God doth manifest his love to us, through which he doth dispence all the effects of his eternal love and grace to us, is Jesus Christ, who is appointed of God to be the only Executor of all his Decrees of love and grace, and is ordained to come in as Mediatour, in all things between God and us.

This I shall endeavour to demonstrate.

1. *Demonstr.* Jesus Christ was anointed with all that love which God the Father had taken up in his own bosom, to be laid out on all his elect ones; and thus he became Son and Heir of all the love of God to his beloved.

Hence Christ is made known to us as the eminently beloved one of the Father. *Mat. 3. 17.* The beloved with an emphasis, in whom we are said to be accepted,

cepted, *Eph. 1.6.* his dear Son, or the Son of his love, into whose Kingdom we are said to be translated, *Col. 1.13.* And from the love of God to him is the love of God derived to us, *John 17.26.*

2. *Dem.* Jesus Christ alone is the great manifestation of Gods eternal love to us, as being the first and most immediate effect of it, *1 John 4.10.* so as we cannot, nor ever could come to the least measure of knowledge of Gods eternal love to us, but only in Jesus Christ, *2 Cor. 4.6.* Knowledge of his glory in the face of Jesus Christ. By the glory of God we are in a special manner to understand it, of the glory of his eternal love and grace; if with this we compare, *Eph. 1.6.* and *13.* every believers experience will bear witness to this truth.

3. *Dem.* God did first accomplish all that grace in Christ, which his eternal love had purposed to perform in us, *2 Cor. 1.20.* Hence Christ became the first-born, *Rom. 8.29.* the first-fruits, *1 Cor. 15.23.* The Image, Patern, and Exemplar of all the grace and glory of God to us.

1. Our salvation was founded on the eternal Election of God; Christ was elected, *1st. 42. 1.* He was not only one chosen out of all Creatures, Men and Angels, but chosen out of all the three Persons in Trinity, to be the Mediatour of our Peace; by the Election of Christ ours is satisfied and confirmed.

Secondly, our salvation includes in it a Predestination to the Adoption; We were ordained to be sons of God.

So Christ in our nature, by its personal Union with the Divine, was the Son of God, *Luke 1. 45. Gal. 4. 4, 5.*

Thirdly, our salvation is carried on by our Calling; Jesus Christ had his Call of God to all the Offices that concerned him in the Work of our Redemption, *Heb. 5. 4, 5.*

Fourthly, our salvation is carried by Justification; so Christ was first justified, *1st. 4. 50. 8. 1 Tim. 3. 16.*

Fifthly, our salvation is carried on unto a final victory over all our enemies, for Christ Jesus he hath first overcome, *Rev. 5. 21.*

Sixth-



Sixthly, our salvation is perfected by the Resurrection from the dead, and a possession of glory, for Christ first rose from the dead, and entred into his glory, *Eph. 4. 5. 6.*

So what faith, hope, love, holiness, patience, humility, obedience God should require of us, was first performed by Christ who became a Pattern, and Exemplar of all grace, unto obedience for us, *John 15. 10.* and our constant Growth and Increase in Grace, is called a growing up in all things to Christ our Head, *Eph. 4. 15.*

4. Dem. All these treasures of salvation, which God hath in his eternal love decreed to lay out on his Elect, both in grace and glory, are given into Christ, *Col. 1. 19. Col. 2. 3.* Christ Heir of all things by appointment, *Heb. 1. 3.* Here he is said to be made of God unto us, whatever God intended to make our salvation compleat by, viz. Wisdom, *1 Cor. 1. 30.* Righteousness, Sanctification and Redemption. These four Ingredients are perfect and compleat salvation. So

that of Christs fulness we still receive grace for grace, and glory for glory, *2 Cor. 3. 18. John 1. 16.* and our compleatness is in him, *Col. 2. 9. 10.*

Hence Christ is said to be not only given us for a Saviour, but to be the salvation of God to us, *Luke 2. 30.* because he contains in himself the whole matter of our salvation, every part and parcel that makes our salvation compleat.

5. *Dem.* When God actually performs any of that grace his eternal love purposed and decreed for us; he first makes us to be in Christ, makes us one with Christ, *1 Cor. 1. 30.* Of God are ye in Christ Iesus, --- he gathers into one in Christ, *Eph. 1. 10.* he calls them into the fellowship of Christ, *1 Cor. 1. 9.* whom he intends to save.

As we are said to be chosen in Christ, *Eph. 1. 4.* so we are said to be made the sons of God in Christ, *Gal. 3. 26.* reconciled in Christ, *2 Cor. 5. 19.* to be made the righteousness of God in him, *2 Cor. 5. ult.* to be made new creatures in him, *2 Cor. 5. 17.*

2 Cor. 7. 17. to be made an habitation of God in him; Eph. 2. ult. 10 be sanctified, preserved, called in Jesus Christ, Jude 1. hence we are called the Workmanship of God in Christ, Eph. 2. 10.

The grounds of this truth, why God should make out all the manifestations and dispensations of his love to us in Christ Jesus may be,

1. Christ only is that among all three Persons in Trinity which God did ordain us to be, viz. the Son of God. The grace of our Adoption is the supreme Privilege of all that grace we receive from Gods love, 1 John 3. 1. and is our Right and Title to all other blessings, if sons then heirs. We must be sons before we can have right to any part of the Inheritance.

Now Christ having this Prerogative peculiar to himself to be the Son of God, it was necessary that we should be made the sons of God in Christ Jesus, Eph. 1. 5.



Secondly, because Christ was; as the only begotten Son of God, so the only beloved of the Father, sole Heir of all his Fathers love, and his Fathers blessings, both in grace and glory. Therefore it behoved, that the manifestations of the Fathers love, and the dispensations of his love to us, in the blessings of grace and glory, should be made in Iesus Christ.

Thirdly, that the glory of our salvation, might not be communicated in any part to the creature, but to God alone, of whom, through whom, to whom are all things, to whom be glory for ever.

It is God, who of himself, and in himself, and by himself worketh all grace in us; of himself as the Father, in himself as the Son, by himself as the holy Spirit.

The Uses of this Point are,

I. For Information.

First, it informs us how miserable men are who are yet out of Christ, they are in no capacity to receive one token of Gods saving love.

They

They may love themselves, and do good to themselves; the world may love, friends may love them and shew them love, but God will shew them no love, out of Christ.

Secondly, it informs us of that excellent order and method the Wisdom of God hath observed in stating our salvation. The love of God, which is the great spring of life and grace, is first in God himself as the original.

Then it is in Christ as he to whom belongs the Birth-right, and the blessings of it, in whom all the Promises of God are *Yea* and *Amen*.

Then it is in us, who are in Christ Jesus, in whom we are made Partakers of the righteousness, holiness, and glory of God.

Thirdly, that no natural goodness in our selves, nothing we can do in conformity to the Law of God, no external duties of Worship to God, no moral Righteousness towards man, can be the least part of that Righteousness that can bring us into a state of love and favour with God.

It must be what God doth bestow on us in Jesus Christ, for no man is made that unto which the love of God hath predestinated him, in himself, and through himself, but in and through Christ only.

Fourthly, it informs us in what glass we may most clearly behold the love of God to us in all its effects; it is Jesus Christ. Would we know the love of God to us, look upon his love to Christ, or know the dignity of our Adoption; look upon the Sonship of Christ, or know the dignity of our Justification; look upon the Righteousness of Christ, or know the glory God intends us.

Many things that concern our salvation have yet no other subsisting in us, but what faith giveth them, which yet are actually accomplished in Christ, they are in us yet imperfect, which are completed in Christ.

Fifthly, it informs, first, of the infinite loveliness,

1. Of Christ, who had all the pourings out of divine love on him; all the love of God that was due to himself and

Here seems to be an omission - let us view it in Christ's glory.

to all the Saints besides.

Secondly, the infinite capacity of Christs Person, who can contain in himself all the love, and all the Priviledges of the love of God to all his Elect, both in grace and glory.

Thirdly, the infinite love of Christ to us, in being willing to impart to us a share of that love of God, that grace and glory of God that was only due to him, in the right of the first and only begotten.

2. Use. For instruction.

1. When we go to God for any manifestation of his love, or any dispensation of love, in any spiritual or heavenly blessings go out of your selves, get into Christ, in him alone we can know his love and receive the blessings of it, Eph 1.3.

Nothing comes to us immediately from God, but mediately in and through Christ, who is Mediator between God and us in all things divine Love hath decreed for us

Secondly, how much doth it concern us, among the highest and chiefest concerns of salvation to have our union with Christ, our interest in Christ cleared up.

There

There only we can know what divine love purposed for us from everlasting, what it hath done for us, what it hath further to bestow upon us, how it is forming and fashioning us by degrees, into a blessed Conformity with the Son of God in grace and glory.

Thirdly, let this teach us how to manifest our love to God, how to return our love to God in faith, and all the duties of our worship and obedience; after the manner of all the dispensations of Gods love to us; that is, do all to God in and through Jesus Christ, *1 Pet. 2. 5. Col. 3. 17.*

3. Use. In point of Consolation.

1. Admirable comfort to be loved of God, with any kind of love is sweet, but to be loved of God in Christ, to be loved as Christ, this excelleth.

To have fellowship with Christ in his sufferings, afflictions, reproaches is great honour; but to have fellowship with Christ in the love of God, and all the wonderful effects of it; This is to Admiration.

Secondly, therefore the love of God must needs abide, and the state of Saints eternal, immurable, unchangeable in Gods love, because it is in Christ Iesus, and they, made of God to be, not in themselves, but in Christ.



ROM. 8. 38.

For I am Persuaded,---

WE are come to the fourth ground of this great Persuasion of the Apostle. *Christ Iesus our Lord.* Mark the order. First, here is a marvellous and mysterious, yet real Communion between God and believers.

Secondly, the Bond of this Communion is the love of God in himself.

Thirdly, the great manifestation and demonstration of this love of God to us, in Christ Iesus: Now follows the fourth, *This Christ Iesus is our Lord.*

Doct. We are to consider that Iesus Christ is our great Lord: Christ is to be considered

dered in a twofold capacity, as the ~~son~~ Son of God, and as God-Man or Mediator. In both respects he is a Lord.

1. As he is the only begotten Son of God, by eternal generation. So he is Lord of the whole Creation of God; all things have their being and sustentation of him, *Col. 16. 17. Heb. 1. 3.* He is called the Image, the first-born, *Col. 1. 15.* The first-born in Scripture notes Principality, Lordship and Dominion: the first-born is Heir of all, and the Heir is called Lord of all, *Gal. 4. 1.* From this his Primogeniture the Apostle inferreth his Lordship, or Dominion over the Angels, *Heb. 1. 6.*

Secondly, as he is Mediatour, God-man, so he is Lord.

1. By Ordination or Constitution, *Heb. 1. 2. Him hath God appointed --* Seethat *John 3. 35.*

The Man Christ is made Lord of all, *Act. 2. 26.* He hath this Lordship by Parent from the Father: he hath it by Commission, *John 5. 22.* He hath committed all Judgment to him; by Judgement here

here we are to understand an absolute dominion and sovereignty over all things and all persons in heaven, earth and hell, *Phil. 2. 9, 10, 11.* Hence we have the four beasts with twenty four Elders, with the Angels, *Rev. 5. 11, 12, 13.*

Thus the Man Christ is said to be made higher then the Kings of the earth, *Psa. 89. 27. Rev. 19. 16.*

Secondly, by Uction, he is anointed with the power of a Lord, *Acts 10. 38.* and this power is universal, *Mat. 28. 18.* And he is anointed with the spirit of Wisdom, and that Wisdom is proportionable to his Power; that all Power, and this all Wisdom, *Col. 2. 3.*

By both these he is throughly furnished for the administration of that dominion which belongs to him as Lord: Power to protect, Wisdom to govern all his subjects and servants, Power to crush, Wisdom to defeat all the counsels of his enemies.

Power

Power able by weakness to confound things that are mighty; and Wisdom, able by foolishness to bring to nought the understanding of the Prudent, and both these anointed with Righteousness, the stability of every Kingdom, and the Perpetuity of Christs, *Heb. 1. 8.*

Thirdly, by Conquest and Victory; he hath overcome all his enemies; he hath overcome the strong man, Satan; taken away his Armour, divided the spoils of that Kingdom of darkness, *Luke 11. 31.* he hath overcome the wrath of God, the severity of his Justice, the Malediction of the Law, *Gal. 3. 13.* He hath blotted out--spoiled Principalities, *Col. 2. 14. 15.* *Jer. 12. 31.* He hath overcome sin, *Dan. 9. 24.* He hath overcome the world, *John 16. 24.* He hath abolished death, *2 Tim. 1. 10.* *Rev. 1. 18.*

Secondly, we are to consider Jesus Christ as the Lord of his Church, Lord of all believers, *Col. 1. 18.*... that he might have the Preeminence or Lordship; All believers acknowledge him to be their Lord, *1 Cor. 8. 6.* when they first receive him

the handwriting

him by faith, they receive him as a Lord,
Col. 2. 6.

Thus the Angels preach'd him to the
faith of men, when he was first-born in-
to the world; *Luke 2. 11.* Thus the A-
postles preach'd him, when they exhibit-
ed him to the faith of the world by the
Gospel, *Acts 10. 36.*

Every particular believer may say of
Christ. as *David, My Lord, Psal. 110. 1.*
and as *Thomas, John 20. 28.*

Let us consider what the nature and
quality of Christs Dominion or Lord-
ship over believers is, and then how it
is exercised.

1. The quality of Christs dominion or
Lordship over believers, and his whole
Church, is a dominion of grace, *Rom.*
6. 14. a Kingdom of righteousness and
grace, *Rom. 5. 21.* Grace hath reigned
through Righteousness by Jesus Christ
our Lord.

Secondly, it is exercised in a way of
grace, he is called a gracious Lord, *1 Pet.*
2. 3.

First, by converting their souls, by

P

pul-

pulling down the strong holds of sin, and Satan in their Consciences; by casting down the imaginations... and bringing them into subjection, 1 Cor. 10. 4, 5. This he doth Ministerially, by the Word of Reconciliation effectually, by his Spirit; Thus being delivered from the power of darkness, they are translated into the Kingdom of Gods dear Son, and Christ is become their Lord.

Secondly, he is the only Lord of their faith, as he is Authour of it, -- Heb. 12. 2. To him only we can say, as that poor man, Lord, I believe, help my unbelief; as the disciples, Lord, increase our faith.

And he only is the object or matter of our faith, the Apostle preached him the only Lord, our faith, 2 Cor. 4. 5. It is highest sacrilege, horrible usurpation, to impose any thing to be believed for salvation, which Christ hath not commanded.

Thirdly, he is Lord by justifying their persons, and forgiving their sins: he is called

called the Lord our Righteousness, *Ier.*
23. 6. He is to us a *Melchizedek*, a King
of Righteousness, *Heb.* 7. 1. To for-
give sin is Royalty, the Prerogative
of such a Person, who hath dominion o-
ver us, as a Prince and Lord, *Act.*
5. 31.

Fourthly, by ruling, leading, govern-
ing them whom he hath justified and par-
doned, *1. Cor.* 5. 5. 6. This he doth by writ-
ting his Laws in their hearts, by giving
a spiritual understanding in the know-
ledge of his Will, by forming and fa-
shioning their affections and conversati-
ons into holy obedience, to the hea-
venly and spiritual nature of his King-
dom.

Fifthly, by affording all needful sup-
plies to all their wants, by affording
mercy and grace to help: *2. Cor.* 12. 9. *Joseph* was
made Lord of *Egypt*, and he had all the
Granaries, and Store-houses at his Com-
mand to dispence, so *Christ* is Lord
of all his Fathers Treasures, and he gi-
veth all things, *1. Cor.* 1. 3.

Dea. bro. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Sixtly, in protecting, upholding, succouring them in all their dangers, amidst all their temptations, infirmities, discouragements, 2 Cor. 12.9. by his compassions pitying them, Heb. 4.15. by his power and grace helping them, by his care and wisdom proportioning their strength to their trials, to him every believer may say, *Lord, save me, or I perish.*

Seventhly, in overcoming all the enemies of their salvation, the two Heads or Generals whereof are Satan, Rom. 8.20 and Antichrist, Rev. 17.14.

Eighthly, he hath manifested himself to be our Lord, when he died for us, and rose for us, and sat down at the right hand of God for us, and hath quickned us together, and raised us together, and set us together with himself in heavenly places, Eph. 2.5. 6.

Thirly, consider how much this consideration, that Christ Jesus is our Lord, doth afford to this triumph, or full persuasion of faith, that nothing can separate us from the love of God,

He is our Lord, and Lord over all crea-

clies in Heaven, Earth and Hell; Lord
over Angels, Men, Devils; Lord over
Life and Death; Lord over all Prin-
cipalities and Powers; Lord in the heights
and Lord in the depths; Lord over things
present, and Lord over things to come;
such as have a Lord, so full of Love, Pow-
er, Wisdom, Compassions, Grace, can
never fall from the Love of God, which
is in Christ Jesus our Lord.

Use. Is Christ Jesus a Lord over all
creatures; there is encouragement for
any poor creature that lies under the sense
of sin and wrath, to come to Christ, and
say, *Lord save me, or I must perish.*

Doth the wrath of God threaten thee,
run to Christ, and say, be merciful to me
O Lord, under the shadow of thy wings
I come for shelter.

Doth thou feel a dominion of sin, a ty-
ranny of prevailing lust, leading thee cap-
tive, come and say, Lord, many Lords
have dominion over me, O let me be
under the Dominion and Government of
thy grace.

Doth Satan pursue, Conscience accuse,

45
Law condemn. Death threaten. Hell
open upon thee. Come to Christ who
hath spoiled Satan, pacified Conscience,
satisfied Law, abolished death, triumphed
over Hell, he is Lord over all, hath
lomed up all in victory.

Dost thou want Righteousness to
Justifie thee, Christ is Lord of Righte-
ousness. Dost thou want Pardon of sin
Christ is Lord and hath power to forgive
sin. Dost thou want any grace within
the whole compass of the Promises, Or-
dinances, Treasures of God, Christ is
Lord of all. Dost thou want a good title
to Heaven, Christ is Prince of life, and
Lord of Glory.

2. *Life.* Is Christ Jesus in a special
manner, the Lord of his Church, the Lord
of believers.

3. Let us own Jesus Christ to be our
Lord, for this end two things are neces-
sary.

First, Faith, when the Apostle repre-
sents this Lord absent to us, he saith,
We walk by faith, - 2 Cor. 5, 6. Other
Lords are present with us, to command,

en-

encourage, oversee, over-rule, and to reward us; Christ is absent, therefore to stand in awe of him, to be diligent in his Work, to do, to suffer for him, to fear to offend him, to endeavor that whether present or absent we may be accepted of him: this requires much faith.

Secondly, the Holy Ghost, 1 Cor. 12. 3. It is not every one that saith, Lord, Lord:

Many that live under the Education and external Profession of the Gospel words, call Christ, Lord: yet they will never yield up themselves in obedience to him, as their Lord, without the over-ruling grace, and power of the Holy Ghost.

III. As yet have received Christ Jesus the Lord, to walk in him, Col. 3. 3. Give up yourselves, consciences, thoughts, desires, the secrets of your souls, and the conversations of your lives to be guided, ordered, governed by his Word and Will.

Thirdly, honour Christ Jesus your Lord both in life and death, Rom. 14. 7. 8. 9.

PAULS Example.

Fourthly, let us be faithful, sincere, constant and abundant in his service, we have a Lord that can and will reward us; 1 Cor. 15. 21.

Fifthly, if Christ Jesus be our Lord, let us trust him, and live in dependance upon him for our present subsistence and future expectations; the Lord never failed them that waited on him.



R O M. 8. 38, 39.

I am Persuaded,

THE Apostle having taken himself and all believers to their strong holds, which is Communion with God, and having strengthened this Communion with God by love, and fortified this love of God in Christ Jesus, and having engaged Christ Jesus his Lord, his leader, the Captain of our salvation. Now he prepares for the encounter.

1. He takes a view of all his adversaries, and then encourageth his faith against

gainst them all. *I am Persuaded.*

Expects an assault from all kind of enemies; Satan mustering his Armies from the four quarters of Heaven, Earth and Hell, compassing the Camp of the Saints, endeavoring to overthrow the beloved City, the strong hold of Gods beloved ones; he musters death and life.

Doct. Such as are beloved of God in Christ Jesus may, yea, must expect to encounter all kinds of enemies; or evils possible or imaginable in this world.

I. In these enemies the Apostle reckons up in the Text, which befall Saints on the Account of Gods love to them.

First, consider the reality of them; they are all things which have a real being and subsistence; there is life, and there is death.

The Apostle doth not fight with his own shadow, nor in fighting only beat the Air; he doth not propound to himself or us, danger, evils, enemies, which have only a notional, airy empty existence; but such as have a real solid being:

not

not one of them but believers may expect to encounter with, that one time or other.

Secondly, the multitude of them; the Apostle reckons up but the chief Heads, Leaders and Commanders of these evils, enemies and dangers, eight in number, Death, Life, &c. How many Armies of dangers, evils, enemies, may march under the Conduct of every one of these Commanders are innumerable, how many under death, how many under life, &c.

Thirdly, the variety of them, they are of divers kinds, some arise from life, some from death.

They are managed by variety of Agents and Instruments, some by Angels good and bad, some by Principalities and Powers.

They are inflicted at divers times: some from the present, some from the future.

They come from divers places, some from the height, some from the depth.

21. Fourthly, the strange contrariety in them; Death is opposite to life, good Angels to bad, the Principalities and Powers of the World, opposite to one another; things present opposite to things to come, heights to depths. Here is Ephraim against Manasseh, and Manasseh against Ephraim, but both against Judah, here is Menad and Pilate at variance between themselves, but both against Christ; from these opposite interests arise dangers to the people, and how contrary (never each to other, yet they all one way) do they endanger the salvation of Saints, and most of them vigorously endeavor and design their destruction to the utmost.

These are the evils, afflictions which may befall them who are in the love of God. Little did the Apostle had declared before, *vers. 35, 36, 37* should befall them upon the account of Christs love; which is *Tribulation*.

There



Now the world is mustering up all its forces, and arming it self with all the weapons of its indignation against them, who are loved of Christ.

Observe from hence all the evils, the power and malice of the world can inflict, may befall them that are under Christ's love. These here reckoned are the worst, and they comprehend all the evils the world can inflict.

Secondly, not only the worst of evils in the world may befall such, but this in the highest degree: not only tribulation, but tribulation with distress: not only distress, but distress with persecution; not only persecution, but persecution with famine: not only famine, but famine with nakedness; not only nakedness, but peril of life; not only peril of life, but the destruction of the sword: Not only to be troubled, but to be distressed; not only distressed, but persecuted: not persecuted only, but famished; not only famished, but stript naked; not only stript naked, but in peril of life; not in peril only, but killed by the sword.

killed

killed all the day long. This is misery to the height.

There are two evils which are commonly made to comprehend all the miseries in hell. The pain of loss; and the pain of sense.

Both these in their kind may befall those in this world, who are under the love of God.

First, Pain that ariseth from loss, loss of all their outward comforts, dearest relations, and sweetest enjoyments of the world, *Mat. 10. 28* 29 what hath a man to lose more. *Paul, Phil. 3. 8. I have suffered the loss of all*

Secondly, Pain of sense, *Heb. 11. 35, 36. 37. Tortured,*

You say these were of the Church of the Old Testament: the New Testament Church hath greater Privileges: No, compare *Psal. 44. 22.* with *Rom. 8. 36.* the Apostle speaks in the same words as the Prophet: as the words are the same, the conditions are the same, no difference between that Church and this, and this in respect to afflictions: We are kil-

led

led all the day, not one day but every day, nor one part of the day, but all the day, though this slaughter do not befall every one in the Church every day, yet it is probable no day passeth wherein more or fewer are slain in one place or other: the Church suffereth every where in her Members, and every day, though every particular Member doth not. We are counted as sheep, sheep are killed to feed and to feast: the ungodly world hunger and thirst as much after the blood and flesh of Saints, feed and feast on it with as much delight, as men do on slaughtered sheep, hence thas

1 Cor. 15. 12.

Secondly, we are to demonstrate, that all the evils, afflictions, that Saints suffer in this world, either from God, or from the world, are upon the account of Gods love to them in Christ.

I. All they suffer from God, or his more immediate Instruments, and Agents.

Because he hath loved them, all his chastisements are from love, Heb. 12. 6.

Rev. 3. 19.

Second



Secondly, as they are from love, so they are for love, for the further manifestation of Gods love to them, and for the strengthening of their Communion with God in love, *Zach. 13. 9.*

11. All they suffer from the power and malice of Satan and the world, is upon the account of Gods love to them.

First, either because God loves them: there is an irreconcilable enmity between God and the world: God hates the world, and the world hates God, and all that God loves, and because God loves them. Wherefore did *Cain* hate his brother? because God shewed more love to *Abel*, in accepting his offering; wherefore did *Ishmael* persecute *Isaac*? because God shewed more love to *Isaac*: why did *Esau* hate *Jacob*? because God loved *Jacob*, and

Secondly, or because they love God more then the world: wherefore did *Pharaoh* persecute *Moses*, because he loved Christ, the prophecies of Christ, and the sufferings of his people, above all preferment, pleasures of sin in *Pharaoh's* Court, or the rich treasures of *Egypt*, *Heb. 11. 24, 25, 26.*

Thirdly,

Thirdly, or because hereby they might bring them out of love, credit, favour with God, so much is imported, *Rom. 8. 35.* But they are never more in account with God, more in Gods love, then in and under the sufferings. *Heb. 12. 38.*

Fourthly, or because hereby they design to bring them out of love with God, and Christ, and the ways of God. So much seems to be implied, *Psal. 119. 87. Psal. 38. 20.* No Courtiers will oblige the ungodly, except the godly will leave doing good. The Grounds of this Point.

1. To make all the Children conformable to his own Son, and all the Brethren conformable to their elder Brother, *Rom. 8. 29.* All our sufferings and afflictions are Christs Cup, it is one and the same Cup Christ and his disciples drank of, *Mat. 20. 23.* And Christ saith, *Ye shall indeed drink.* Now this Cup of Christ had in it not one or two only, but a mixture of many bitter ingredients.

Secondly, to confirm Saints in the faith of Gods love, and the love of Christ.

Christ, *John 14. 31.* Consider here,
First, the Apostles did affirm concern-
ing afflictions, with the same certainty
they preach'd the Gospel.

Secondly, they affirm not concerning
a few, but many afflictions.

Thirdly, they declare in some respect
a necessity.

Fourthly, this is the way that leads to
Gods Kingdom.

Fifthly, hereby they confirm believ-
ers, and strengthen them to continue in
the faith of Gods love.--

Thirdly, to make full trial of the sin-
cerity, constancy, strength of our love
to God, and to Iesus Christ, *1 Cor. 13. 7.*

When Peter had fully declared his
love to Christ, then Christ tells him of
his sufferings for him, *John 13. 17, 18.*
Because some pretend love to Christ, as
the stony ground which gladly received
the Gospel, but when persecution came
fell away; Others who pretend love
to Christ, can suffer in some kinds, but not
in others; some can suffer a while, but
not long; therefore God hath appointed

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many

many, great, of divers kinds, yea, sufferings to the last; not only some present, but some to come; to try the sincerity of our love to Christ to the utmost.

1. Use. This Point convinceth the world, and the generality of men, who yet live within the sound of the Gospel, of gross ignorance; misapprehension.

They judge of the love of God, and the ways of God, as they are attended with outward peace, liberty, security from evils, enemies, dangers, by that worldly felicity that attends them.

Secondly, it reproves those who are informed in this truth, and therefore dare not engage for God, cannot love the ways of God, because they know they must thereby expose themselves to so many kinds of sufferings and afflictions.

Most men love a dainty, nice, delicate Profession; they can love Christ and his Priviledges; but not Christ and his sufferings; they can like the love of God in Christ, but not the manifestations of

of that love through so many afflictions, these cry out, as the base Jews to Christ, *Come thee down from the Cross, and we will believe in thee, profess thee, &c.*

Thirdly, for Exhortation to young Christians, who are considering and consulting about giving themselves up to Christ, and his ways, to take that Counsel of Christ, *Luke 14. 28, 31.* to sit down seriously, and consider, what it will cost you; to consider, whether with our ten thousand, (the Promises, Graces, Comforts, Privileges, we have in the Gospel) we can meet twenty thousand, such is the number of the afflictions, trials, temptations, will encounter us.

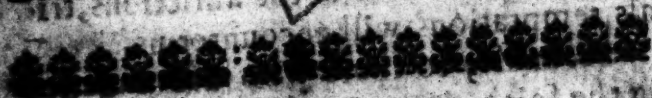
Secondly, to those who are engaged in the faith, love, Profession of Christ, do not fancy to your selves some few, some small, some kind of troubles, state the condition aright, expect many and great, and of several kinds; all what is in the text.

It is true for our comfort, all these in the text, are not commonly



the portion of every saint, but of the whole Church; and God divideth to every saint, as he sees good. But it stands us in hand to prepare for every one, for the greatest; men arm themselves all over, because they know not where the blow will light.

Fourthly, for instruction; Judge not of your selves, nor other Christians by the multitude, magnitude, and variety of the greatest troubles that do befall you or them; they are all founded in the love of God to you in Christ Iesus your Lord.



ROM. 8. 38, 39.

For I am Perswaded,---

THE Apostle having attained a full assurance of the love of God in Christ, he builds his strong holds, fortifies his faith in that love, and then takes a view of all his enemies to the utmost, which might be supposed to endanger him, as

to a falling off, or falling away from this state; and then by faith triumphs over all as weak, impotent things, as unable by their severall or Conjunct power, or conpeurent strength, to break the Communion Saints have with God in love, through Christ Iesus their Lord.

The word I am perswaded [*persuadetur*] imports *A Persuasion*, that ariseth from strong conviction, fulness of evidence, undeniable Arguments, therefore notes *certitudo*, (which comes from the same word) which is *A Persuasion*, with full confidence of faith, *Eph. 3.12.* see *Rom. 14.14. 2Tim. 1.12.* It is joynd with a certain knowledge of the thing, therefore the Persuasion must be certain, and this certain Persuasion cannot be less then a strong confidence and full assurance of faith.

Dod. Such as have truly believed the Love of God in Christ Iesus their Lord, may have a full Persuasion of faith they shall continue in the Communion of that love, against all enemies that shall attempt a separation from it.

This I shall endeavor to demonstrate,
From the nature of that Communion,
believers have with God in Christ
Jesus;

First, it is a fellowship with the Father,
and his Son Christ Jesus, *John 1.2*.
In which observe, first the reality and
certainty of this Communion: truly our
Fellowship.

Secondly, this Communion is a Privilege
common to every believer, with
the chiefest and highest Apostles, one of
which was *John*, called the beloved disciple,
he whom Jesus loved and laid in
his bosom, *ver. 13*. *that ye might have fellowship with us.*

Thirdly, the effect that naturally flows
from that Communion to believers, *viz.*
fulness of joy, *ver. 4*. Could any thing
did any thing separate the Apostles
from their Communion with the Father,
and his Son Jesus Christ; every believers
Communion with the Father, and
is the same: Is there a most unquestionable
truth and reality in that Communion,
whence flows fulness and com-

pleatness

pleasures of joy to believers, then certainly none can separate them from it; for then the joy would be very imperfect, narrow and scanty; and by reason of the uncertainty of it, the joy of a believer in his Communion with God, would prove but like that spoken of, *Iob. 18. 5*.

Secondly, it is a Conjugal Fellowship and Communion between God and believers, *Hos. 2. 19, 20*. It is for ever lasting never to be violated: it is performed with those solemnities, ratified and confirmed by those engagements, which make it sure and inviolable.

God undertakes for his part, and pawns his Righteousness, his Judgment, his loving kindness, his mercies, and his faithfulness for Performance: and he undertakes for our part, they shall know the Lord, and they that know the Lord will never depart from him.

He who faith of man and woman in Conjugal Communion, he hates putting away. *Mal. 2. 16* will much less put away whom he hath betrothed to himself.

2. *Dev.* Is taken from God, in whom the love that flows from this Communion is in, as its upper fountain and original: The love of God, the love which is in God. There are four things in God.

First, the Power of this God, engaged to keep his in close Communion with himself, against all adverse power that can attempt a separation, *John 10. 29*. If none can pluck them out of his hand, less can they pluck them out of his bosome. A man may have that wrung out of his hand by violence, which cannot be pluckt out of his heart.

Secondly, the unchangeableness of God; a *Balaam* could see this, *Numb. 23. 19*. This fenced and fortified them there in Gods love, against all the sorceries and enchantments of their enemies. This also fenced and fortified them in Gods love against the greatest provocations by their own sins, *Hos. 11. 8. 9*. God loved *Jacob* in the Womb, and continued to love him through Old and New Testament, *Mal. 1. 2* *Rom. 9. 13*.

Third-

Thirdly, the faithfulness of God confirmed by Oath, by which they are fenced and fortified in the love of God against all their own backslidings, and the severest dispensations of Gods displeasure, *Psal. 89. 30. --- 33.* Nevertheless, my loving kindness, -- confirmed by Covenant and Oath, *v. 34, 35.*

Fourthly, the All-sufficiency of God, He is God of all grace, and hath called them, -- he will settle them -- *1 Pet. 5. 10.* Thus they are fenced and fortified in Gods love against all their own wants, doubts, weaknesses and imperfections.

3. *Dem.* Is taken from the nature and quality of the love of God to believers, as it is said to be in Christ Jesus.

First, hence it will appear to be an everlasting love, from eternity to eternity; the love of God was from everlasting to everlasting, *Jer. 31. 3.* and the love of Christ is to everlasting, *John 13. 1.* Believers have full security for their continuance in Gods love, because it is the love of God in Christ, who is to carry it on through all its passages, oppo-

oppositions, seeming interruptions to Eternity.

Secondly, the Lord Jesus his love is a victorious love, it brings off believers more than Conquerours, over all things that can attempt or endanger a separation. Rom. 8. 35, 37 More than Conquerours, because whenever they fight with any enemies for the prize, the love of Christ, they always come off Conquerours, not wounded, nor wearied, nor discouraged, nor with any loss; but they come off sounder, stronger, holier, fuller of all grace, and more confirmed in the love of Christ.

Thirdly, the love of God in Christ is indelible; the persons are engraven on his heart; he is invincible; they are engraven as a Seal on his Arm, Chap. 8. 6 you may as easily pluck out Christ's heart, as pluck away believers from his love; this is sealed on his Arm, so that that mighty Power Christ still engageth to keep them in his love, to support their infirmities, and to subdue

all the enemies that rise up against her.

4. *Dem.* Is taken from this love of God, as it is situated in Christ Jesus our Lord.

First, he is Son and Heir of all Gods love; and the Heir is Lord of all. Jesus Christ is Lord of all his Fathers love, and the love of God the Father is primarily his portion and inheritance.

Now this Jesus Christ is our Lord, so that what he possesseth of Gods love is ours, and upon what terms he possesseth it. It is for us, *Iohn 17. 23, 26.* Now who can dispossess Christ Jesus of Gods love, or separate him from the love of God No more.

Secondly, the love of God in Christ Jesus our Lord, is Protection to itself, and all that are under it, against the violence of all its enemies, *Can. 2. 4.* his Banner over me was love. Where the colours is, there is the Captain; where the Standard or Banner is, there is the King. The

PAULS LETTER

The love of God in Christ Jesus, our Lord, is as a banner displayed in the heart; and a believer may say of all the enemies reckoned in the Text, as the Prophet, *Isa. 8. 9, 10* -- for *Emanuel*, God is with us, Christ Jesus our Lord.

Thirdly, Christ Jesus our Lord will make believers invincible in the love of God, what is the power of all these enemies in the Text to the power of Christ Jesus our Lord; he will bring them under believers feet, and make them know he hath loved them, and they shall never separate them from his love, *Rev. 3. 9*.

5. *Dem.* Is taken from the nature and quality of that love of God which is in the hearts of believers, which is produced by the love of God to us in Christ Jesus.

First, there is more sweetness in the love of Christ, then bitterness in all the sorrows, troubles, afflictions, that befall them for the love of Christ.

Jacobs seven years servitude, seemed nothing to him for his love to *Rachel*.

Gen.

Gen. 29. 20. The love of Christ is said to be better then wine, *Cant. 1. 2. 4.* Wine makes glad the heart, *Zach. 9. 7.* it makes a man neither to feel nor remember his sorrows: the love of Christ in the soul makes every bitter thing sweet, nothing can kill the love of Christ in the heart.

Secondly, this love of Christ in believers hath a mighty potency in it, *2 Cor. 5. 14.* stronger to keep us to Christ, then all adverse power to separate us from him.

It conquers death, that conquers all other things; it swallows up the grave, that swallows up all things; consumes coals of fire, which consumes all things, and many waters, -- *Cant. 8. 6, 7.*

Thirdly, that love by which believers love God, as first loved of him, dwell in God, who then can separate, -- *1 John 4. 6.*

6. Dem. Is taken from the impotence of all things that encounter a believer, fortified in Gods love, how mighty soever in themselves and in other Cases,

over in this attempt they are impotent.
They are not able, saith the Text, *to separate.*

So that if we shall consider the nature and quality of Saints Communion with God, and of that God in whom this love is, as in its original, and the nature of it, as in Christ Iesus, as in Christ Iesus our Lord, and the nature and quality of it, as it is in believers, then we may conclude the Point in hand.
Obj. But some say, this Persuasion is not common to other believers, *Paul* had it by revelation.

Ans. First, nay, *Paul* had it by the lively exercise of faith, on the doctrine of Justification by free grace, (as the context shews).

Secondly, the Apostle in this Persuasion of faith, includes all believers with himself, -- shall not be able to separate us, -- he is much perswaded for others as himself.

Thirdly, though all believers have the same Communion with God and Christ Iesus in love, (as hath been declared) all

have



have not yet the same measure and degree of confidence, assurance, and full Persuasion of faith in this.

Fourthly, no believers security is founded on the Persuasion of his faith, but the Persuasion of his faith is founded on the love of God, which is in Christ Jesus his Lord.

A believer sins, this weakens his faith; he grieves the Spirit, this weakens his Persuasion; he neglects the means, this weakens his confidence; it may be, God for his trial voluntarily withdraws, this weakens his assurance; yet this stands firm, nothing can separate him from Communion with God in love, which is in Christ Jesus our Lord.

1. Use. For Instruction. Let Christians who design and aim at the comfort of Christianity, cast their thoughts, desires, endeavors, into this Mould, viz. how to compass an assurance of Gods love in Christ.

While some Christians are endeavoring, desiring, longing, O that I knew I had this grace, that grace, the other grace in truth.

Do

Do thou endeavor to get thy State
cleared up to thee in the love of God in
Christ Jesus thy Lord.

Hath Christ prayed that the World
may know, -- *John 17 23.* to their Con-
viction, Conversion, or Condemnation,
that God hath loved his, -- And shall not
they endeavor to know, -- for this
end.

First, live much in Communion with
Christ, It is the love of God in Christ
Jesus. See *John 17 ult.*

Secondly, dearly entertain the sweet
Spirit of God, *Rom. 5.5.*

3. Use. To such as have clear'd up to
them their Communion with God in
love, which is in Christ Jesus our Lord.

Bring up your faith to this Persuasion,
that nothing shall be able to separate
you from --

Put on the breast-Plate of faith and
love, -- Fear no enemy, for God hath
not, -- *1 Thes 5.8.9.* I say to you, as *Gideon*
to his men, *Judz 7.15.* Arise, for God hath
delivered the whole Host of your enemies in-
to your Hand. Nor Death, nor Life, nor -- shall
be able --

ROM

First, as to death: it is a necessary consequence of sin.
 Rom. 6. 23. The wages of sin is death.
 Rom. 8. 13. If ye live after the flesh, ye shall die.
 Rom. 8. 20. The creature itself is subject to vanity, and to the power of death.

THE Apostle having raised his forehead, built his towers fenced and fortified his faith, in his Communion with God in love, through the Lord Jesus; and having taken a distinct view of all his enemies, now hangs out a Flag of defiance, throws the Gauntlet, triumphs in the Conflict over all. The first rank of enemies he encounters with, is death and life, which he overcomes by faith.

Doct: A Christian fortified in the love of God through Christ, (or his Communion with God in love) hath full security against all the attempts whereby death or life may endanger separation.
 We shall consider, how far a believer may be in danger by death and life, as to his separation from God and his love.

First,
 ✓ F

First, as to death; it is a dangerous e-
 vent, considered in its abstract na-
 ture.

First, death is the punishment Gods
 Justice, every way fitted and propor-
 tioned to sin: *In the day thou eatest, thou
 shalt die.* As sin contains in it all the e-
 vil the creature can do against God, so
 death includes in it all the evils, mis-
 chiefs, miseries, the wrath of God can
 bring upon the creature.

Secondly, the Power of Death was
 committed to the Devil; hence the ge-
 nerality of heathen is ended the Old Te-
 stament were all their life kept in bond-
 age through slavish fears, *Heb. 2. 14. 15.*

Thirdly, death is a thing can no more
 have Communion with God, then sin
 can. It is absolute opposition to Gods
 life and purity. Death is absolute
 opposition to Gods life and being: he is
 called the living God, who is eternal, un-
 changeable, immortal.

Fourthly, death is attended with Hell
 in its first institution, *Rev. 6. 8.* which is

first

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✓

ever

everlasting separation from God.

By sin the creature separated it self from God, and its punishment was, to be everlastingly separated from God.

Fifthly, the Saints of God have mightily cried out to God; when they have been in danger to be separated from God by death, *Heman, Psal. 88. 1, 4, 5, 10, 11, 12. David, Psal. 116. 3, 4* But death can never separate a believer from his Communion with God in love, through Christ Jesus.

First, the love of God; and the love of Christ never dies; Death could not abolish Christs love to believers, *John 13. 1.* nor can it abolish the love of believers to Christ, *Rev. 12. 11.* The love of Christ to believers, and their love to him, is strong as death. *Can. 8. 6.* they never encountered death, but overcame.

Secondly, Saints have walked in the Valley of the shadows of death, and have kept their Communion with God, and have not heard nor felt any evil, *Psal. 13. 4.*

Thirdly, Christ hath taken the Power of Death out of Satans hand, and taken it into his own hands, and commanded his people to fear not, *Rev.* 17, 18.

Fourthly, Christ hath executed that revenge threatened, *Hos.* 13, 14. against Death and the Grave, for all the sorrows, fears, temptations, cruelties, it hath executed against him and his holy Saints.

Fifthly, Christ hath abolished death. *2 Tim.* 1.10. the word *katargēō* signifies, to make weak and useles, to take away all the power and strength of a thing: death is not now, as it was, its sting is gone. Boys play with a Bee when the sting is out: Not only so, but Christ hath brought in the room of it Life and Immortality: hence that *John* 11. 26. *Mat.* 22. 32.

Sixthly, Saints now die like Christ, though in the Grave, his soul was separated from his body, yet neither was separated from the Godhead.

Though death may separate between soul and body in a Saint, it cannot separate



rate, either from Communion with God,
Rom. 8. 11.

Seventhly, death to sinnes strengthens
their Communion with God, it separates
an holy Saint from a filthy world, a pre-
cious soul from a vile body, precious
graces from filthy corruptions, a pre-
cious Spirit from a vile flesh. Death to
sinnes separates only the precious from
the vile, whereby they come yet more
intimate Communion with God, 1 Cor.
6. 17.

Eighthly, it is not to believers,
Death and Hell follows it, but Death
and Heaven follows it: Death is so far
from separating, it carries the soul into
the full enjoyment of God.

Secondly, let us consider, how a
Christian may be endangered by life.
Here consider four things.

First, the many errors, slips, & falls,
backslidings, believers are subject to in
this life. Psal. 19. 13. James 5. 19,
20. if any of you erre in judgement
or practice.

How



How much by these things a believer is endangered to a separation from the love of God, and his Communion with God, appears Heb. 2. 12. Heb. 10. 38.

2 Pet. 3. 17. Now what a soul dies, v. 18.

Secondly, they are endangered in this life, by the corrupt customs and conversations of the ungodly, with whom they converse in the world, how apt Gods people are to this, appears by that exhortation Rom. 12. 2. How much they are endangered thereby. See Psal. 106.

26. what great Apostacies false Professors have made thereby. See 2 Pet. 2. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thirdly, they are endangered by the profits, pleasures, promises and allurements of the world. By these Demas was brought off from his fellowship in the Gospel, 2 Tim. 4. 10. Hence that 1 Tim. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

How much hereby they are endangered to, fall from the love of God, 1 Pet. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Fourthly, they are endangered by those many afflictions, temptations, re-

proaches,

Secondly, not the second, for Christ hath prayed, *John 17. 10* *Gal. 3. 1* God hath promised to sanctifie them wholly, and he will do it, *1 Cor. 5. 23* and Christ will do it, *1 Tim. 2. 18*.

Thirdly, not the third, God out-bids the Promises of the world, *1 Tim. 4. 8* when David in a temptation was ready to quit the ways of God, by reason of the many hardships and difficulties, and to fall in with the pleasures, profits and prosperity of the world, God kept him in close Communion, *Psal. 73. 23, 24*.

Fourthly, not the last, because all these inducements are made, ordered and designed to work up a believer unto a firmness for everlasting Communion with God in glory, *1 Cor. 13. 12* *1 John 3. 2* *Ho. 12. 10* for Communion with God here is the reason of the promise, *1 Cor. 13. 12* Because that God who hath taken believers into Communion with himself in love, hath a sovereignty and authority over death and life, and he will bring to that concern the state of both, *Deut. 32. 29*.

Reas. 2. All believers have Communion with Christ in his life and death, Rom. 5. 10. by which death and life, and all things that befall them in life and death are sweetned and sanctified to them.

Thirdly, Iesus Christ is to be magnified in believers, whether it be by life or death, Phil. 2. 6.

Fourthly, Life and Death are reconciled to them who are reconciled to God, they are ours as Christ is ours, 1 Cor. 2. 2.

Fifthly, Life and Death to believers are great advantages in Christ, Phil. 2. 21.

Sixthly, A Christians state in life and death is wholly consecrated to God, Rom. 14. 7. 8.

Use. Let this caution believers concerning Life and Death, both of them naturally afford many advantages to the enemies of your salvation, continually against you. In life walk circumspectly, you walk among thorns, be thou in the fear of the Lord all the day, be in the faith of the Lord all the day, be

be faithful unto death. Wonder not, if you meet with strong Opposition to the last: Attempts will be made to separate you, impossible, from

Use 2. Christians, be diligent above all things, like the Apostle, to fortify your faith in the love of God, which is in Dec. Here is your comfort and security, against all the troubles and temptations in life, and all the fears and terrors of death: Life and death are at

the Command of God for good, and not for evil, to his beloved ones; with him is the fountain of life, to him belongs the issues from death.

Use 3. This should teach us patience under all the afflictions or sufferings that befall us in life or death.

Many evils, sorrows, temptations, may sorely afflict the godly in life and death; but here is the consolation, none shall separate him.

The Apostle makes no reckoning of all other troubles, when a Christian remains inviolable in his Communion with God in love.

R.O.M.

R O M. 8. 38, 39

Not Angels, nor Principalities, nor Powers.

WE have seen the Apostle, as the mighty Champion, of believers, encountering, conquering and triumphing over the first Rank or Regiment of enemies that appear in this cause; viz. that either attempt or endanger a separation.

The second Rank or Regiment follows; Angels, Principalities, Powers, Life and Death are but certain states and conditions wherein Saints may be endangered & abstractly considered, are unactive things in themselves; but Angels, Principalities and Powers are living Agents that have a mighty activity in them, to hurt and endanger the welfare of such as they oppose. Interpreters agree not in stating the quality of these three Agents.

First, some by Angels, Principalities and Powers, understand the whole Host

84
of good Angels, distinguish by their
orders, degrees and dignities.
The good Angels are called Principali-
ties and Powers, *8. 8. M. O. R.*

Secondly, by Angels, Principalties and
Powers some understand the whole Host
of Angels good and bad; those in Hea-
ven are called Principalties and Powers,
1. Pet. 1. 12. so are those in Hell, *Eph. 6. 12.*

Thirdly, but I rather judge, the A-
postle here intends, three particular and
distinct Agents; all the creatures in Hea-
ven, Earth and Hell, for by his last ex-
pression, *and no other creature* it ap-
pears he intended to take in all crea-
tures.

By Angels I understand, the good An-
gels in Heaven, by Principalties, the
Rulers, Magistrates, Governors of this
world, *1. Pet. 3. 1. Luke 12. 11.* by Powers
the Angels in darkness, *Eph. 6. 12.*

But the point is, that neither An-
gels, nor are the Powers and Principalties
of Heaven, nor men, nor are the Powers and
Principalties of this world, nor Devils.

over Angels, Principallities and Powers. As
are the Powers and Principallities of Hell.
shall ever be able to separate.

I shall consider the first particular,
touching Angels.

First, why the Apostle ranketh good
Angels among them who attempt or en-
danger to separate. seeing there is no
cause of fear, or real danger from them
in such a cause.

Answer. 1. because I answer, first, the
good Angels stand not by their own
strength, if left to themselves, and
the frailty of their own nature, they
might fall from their present stati-
on, become Apostates, and turn as
bad enemies to believers, as Devils
are.

Their stability and unchangeableness,
is not from any natural power of inhe-
rent grace in themselves. The Apostle
here speaks by supposition, not as if
the good Angels would really at-
tempt to do it, but if they should
they could not. It is like that speech,
Gal. 1. 8. If an Angel.

Saints,

Saints in the height of their faith, and confidence of security in God, have supposed such dangers as never were like to be, and triumphed over them as if they had really been, *Psal 46. 1. - 4.*

This wonderfully magnifies the security of Saints in Gods love, that it is above all, real or imaginary, possible or supposed dangers.

Thirdly, the Apostle holds forth the greatest Hyperbole of faith, the Elevation of a soul wrapt up in Gods love, above and beyond every creature of the highest Perfection. Therefore he takes in the latitude of the whole creature, that is below God himself; not only men and devils, but even the Angels, and triumphs over them in this Cause.

Fourthly, the Apostle here speaks, as a man going into the field to meet his enemy, who in the height of his resolution, in the confidence of his strength and skill in his weapon, bids his enemy choose his Weapon, choose his Ground, choose his Second to his best advantage.

over Angels, Sanctified and powers. 17
So the Apostle armed with Gods love,
enclosed in Gods bosom, and confident
nothing shall separate him, bids his ene-
my in this case, chuse his Weapon,
life or death; Chuse his Ground, Earth,
Hell or Heaven; chuse his Second, Men
or Devils, or the whole Host of Angels,
if these shall appear against him, he fears
not to encounter them, he doubts not of
victory over them.

By this the Apostle would hold forth
the immediate way of Saints, Commu-
nion with God in love, without the least
help or assistance of any creature concur-
ring. Even all the Angels had nothing
to do in it.

And as no Angel could ever procure
Gods love, or bring a Saint into Com-
munion with God, so none shall be able
to separate.

Secondly, we are to consider, how the
good Angels may be supposed to endan-
ger believers in their Communion with
God.

The good Angels by their continual
attendance and Watchfulness about
Saints,

Saints must needs be privy to all their open sins, in words, actions, duties, and cannot but conceive a holy indignation at the unworthy or unbecoming carriage of believers, as that text, 1 Cor. 11. 22. shews. Saints miscarriages and sins grieve, offend the Angels, and hereby may be supposed to endanger their standing in Gods love, when they sin against love.

Secondly, the Angels in zeal to Gods glory, are always in a readiness to reprove the injuries that are done against God, Psal. 124. 4. and they have often executed the righteous displeasure of God against his own people, 2 Sam. 24. 16, 17. When David saw the Angel, he cried out, O Lord, I have sinned. When Isaiah saw God on his Throne, with his seraphims about him, the Executioner of his Justice upon the Transgression of his own people, he cries out, Woe me, I am undone. Isa. 6. 1, 2, 3.

Thirdly, the Angels are made servants to believers. Man in his first Creation was made a little lower than the Angels.

other Angels, Archangels and Potenters. Angels, but in Christ he is now exalted to glory and honour above the Angels; Christ hath not taken. *Heb. 2. 16* our nature is exalted in the Person of Christ, far above all Principalities. *Ephes. 1. 20, 21.*

That Angels should be servants to them, who by nature are inferior to them, is ground of a temptation to them, (had not grace over-powered nature) to take all occasions against Saints, to bring God out of love with them, and to bring themselves again into the highest place of Gods favour.

Fourthly, the Angels may be supposed to endanger Saints, not industriously but occasionally, by reason of the corruption that remains in our natures.

What through the excellency of their Natures, their nearness to God, and the many good services they perform to us, Saints have been endangered to commit idolatry with them. See *Rev. 19. 10. Rev. 22. 8.* hence that caution of the Apostle, *Col. 2. 18, 19*; hereby some are in danger to quit Jesus Christ the Head.

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Third.

Thirdly, we are to shew, that Angels shall not be able to separate.

I. They will not.

First, in regard of their Office; they are all ministering spirits sent forth, Heb. 1.14.

Secondly, they will not be enemies to them, but are in a readiness to execute the wrath of God upon all that offend them, Mat. 18.10.

Thirdly, they have a charge to keep them in all their ways, Psal. 91.12. not to lead them out of Gods way.

II. They cannot if they would.

First, their subjection to Christ, they are under his dominion and sovereignty, Heb. 1.6, 7, 8.

Secondly, their dependance upon Christ for the execution and performance of all they do: The vision of Jacob's Ladder, compared with Ps. 124. Angels attended Christ at his birth, in the Wilderness when tempted, in the Garden at his Resurrection and Ascension.

Thirdly, they can do nothing but what God commands them, Psal. 103.20.

III. II

other Angells, but the same Powers.

III. If they could they durst not do so.
First, they have their establishments in
Christ. They were by nature as mutable
as the rest of the fall, they were settled in a
state of love in God by Christ, testified
by the Cherubims on the Mercy Seat.
Secondly, they are by Christ brought
into the same Fellowship and Commu-
nion with God as we. *Rev. 1. 10.* (see what
the Angel himself declared. *Rev. 18. 10.*
Rev. 21. 3. and we are said to be brought
into Communion with Angels. *1 Pet. 1.
12. 23.* if they should endeavor to sepa-
rate themselves from Communion with
God in his love, they should also separate
themselves from us. *1 Cor. 12. 27.*
Use. This informs that no creature
more in Heaven nor the purest Angels, can
be any part of our essential blessedness.
These Angels may in case of disobedience
actually forfeit the Tokens of Gods dis-
pleasure against us. And occasionally,
through our own corruption, prove
snare and temptations to us, such as
may endanger our state in Gods love.

much less than can be enjoyed on earth,
the holiest place, the sweetest
and dearest relation, be part of our es-
sential blessedness. This alone consists
in our immediate Communion with
God in love, through Jesus Christ our
Lord, from which nothing can separate
us. This is the same Fellowship and Commu-
nion. This serves to confirm the
faith of believers in the diligence of
their watching and state in Gods love;
there is an absolute impossibility to separate
them from Gods blood. The Angels exert in strength of
power, of holy operation, much less
can inferior creatures, Men or Devils
what is beyond the power of good An-
gels, is an absolute impossibility to other
creatures. By this we are informed, that
those things, which Angels sometimes
do greatly fear, as enemies that may
endanger us in our thickest concern-
ments, are often our greatest friends,
and such as really design our greatest
good.

Good

other Angels, which are Powers: or
good angels, are but supposed enemies,
and are real friends, helpers of our joy,
and such as endeavor to keep us fast in
the love of God.

4. *Use.* This fully convinceth Popery
to be Apostacy, an Apostacy of such, who
were never truly, or really in a state of
Love and Communion with God through
Christ.

For though not actively, yet occasi-
onally, through good angels they are
utterly fallen from that love of God, that
Communion with God in Christ they
professed.

They are fallen into the worship of
Angels which is flat Idolatry, *Rev. 20. 9.*
and they hold not the head. --- *Col. 2.*
18, 19.

Had they real Communion with God in
Love, they had never been separated, by
the means of Angels, from the love of
God in Christ Jesus our Lord.

good angels, are supposed enemies,
and are supposed to be in the
love of God

ROM. 8. 38, 39.
I am Persuaded - Not Principalityes.

By Principalityes I understand (as I
shewed in the Explication) the Magi-
strates, Princes, Rulers of the Kingdoms
of this world, with their subjects, Ar-
mies, Associates, whereby they become
potent enemies to the Church, which is
the Kingdom of Christ.

*Doct. None of the Princes or Prin-
cipalityes of the Kingdoms of this World
shall be able to separate.*

What great opposition the Princes and
Principalityes of the World have made
at all times against the Church, and how
much persecution the Church hath suf-
fered under them, how much Saints have
been endangered thereby to Apostacy and
so to a separation from their Communi-
on with God in love, is upon record in
Scripture.

How much the Church, the Kingdom
of

over him, and his Saints under the Old
Testament, suffered from the Principali-
ties of the Kingdoms of the World, ap-
pear *Psalm 135*. How often are Kings said
to be assembled against him, *Psalm 138*.
How oft did Christ put them to flight
with their Armies; *Psalm 138*. 13, 14, de-
stroy them, *Psalm 136*. 17, 18. No soon-
er did Christ appear under the New Te-
stament, but the Principalities of the
World rose up against him, *Acts* 4. 25,
26. what began in his Person, would be
continued in his Saints, *Luke* 21. 12. what
first befel the Apostles, was continued to
the Churches for three hundred years;
under the Principalities of the Roman
Heathenish Empire, when the Church af-
ter many pangs, and hard Travel, had
brought forth the Man-Child, Christ
mystical in the Roman Empire; No
sooner were the Principalities of the
Empire turned Christian, but they turned
Arian, and raised a new and more fierce
persecution against the Saints that kept
the Testimony of Jesus.

has againe end of nov 64 1600 Here

Here Christ sent in the barbarous Nations to ruin the persecuting Christian Empire, and they brake the Western part of it in the European World into ten Kingdoms, which helped the Church against the flood of *Barbarian* persecution, *Rev. 12. 16.* But then they set up Antichrist, and with one minde these ten Kings give their Power, *Rev. 17. 12, 13, 14.* and how much ever since the Saints of God have suffered under the Principalities of these ten Kingdoms is notoriously manifest.

What will be the fate of the Saints of the Church and Kingdom of Christ, under all or any one of the Principalities of those Kingdoms, while devoted to Antichrist, is clear. Let us consider what are the grounds of this great opposition the Princes, Principalities and Lords of the Kingdoms of this world make against Jesus Christ and his Saints.

Ans. Christ and his Church, Christ and his Saints which are his Subjects are a Kingdom, a great Principality, set up by the God of Heaven, in the days and in

in the midst of the Kingdoms of the world, *Deut. 2. 14.* Therefore no wonder it finds such opposition; If one Kingdom be set up in the midst of another, there will be continual Conflicts between the Princes and Principalities of both: between the Principalities of the world on the one side, and Christ and his Saints on the other; for every Kingdom, *Parens nec patitur nec superiorem*, can brook no Competitor in it self, much less a Superior.

Secondly, the Kingdom of Christ is of a growing, and increasing property, *Isa.*

It enters upon the World by Conquest, and where it conquers it goes forth conquering, *Rev. 6. 2.* and never leaves till the seventh Angel sounds, *Rev. 11. 15.*

God the Father hath given Christ a Kingdom, *Psal. 2. 6.* a Kingdom that is extended over all the Kingdoms of the world, *verse 8.* by the irreversible decree of God he shall rule them by a Scepter of grace as subjects, or with an iron Rod as Rebels, *v. 9.* no wonder its so much hated and opposed.

Third.

Thirdly, it is *Agony Crucis*, the King-
dom of his Passion, *Rev. 19*. It began
in the form of a servant, the first Throne
on which it was set up was a Cross, the
first Crown that was bestowed on it
was a crown of thornes, and no way in-
to this Kingdom but by many afflictions,
Acts 14. 22.

The Prince of this Kingdom was
the Lord of Glory, whom the World
knew not, and therefore crucified
in the ignominy of a servant, *1 Cor.*
2. 8. for they knew him not. The Nobles
and subjects of this Kingdom, are none
of the wise, mighty and able of the
world, but *1 Cor. 1. 26, 27.* The great
Royalties, and present Rewards of this
Kingdom are two, afflictions and persecu-
tions, *Luke 22. 28, 29.* O how con-
trary is this to the lusts, pleasures, sen-
sual delights, the Principalities of the
Kingdoms of this world, & their only
value.

No wonder therefore if the King-
dom of Christ and his Saints, be va-

lued of this world, *1 Cor. 2. 12.* *1 Cor. 2. 12.*

hated, slighted, opposed, derided, persecuted by the great, the mighty, the Principallities of the Kingdoms of this world.

Fourthly, it is *Regnum Nihilitatis*, A Kingdom of Self-denial; To which the Principallities of the World are most absolutely averse. God hath sworn every knee shall bow to him, *Rom. 14. 11.* not only of the meanest, but of the highest Potentates in the World; He hath commanded Kings to kiss; *Psal. 2. 11.* He will have Kings to bring Presents to him; Kings must throw down their Crowns at his feet; Kings must have their Wills in subjection to his Will; all their lusts to be his Vassals; to be subdued, spoiled, condemned and crucified by him; No wonder they say, *We will not have this Man Reign over us.*

Fifthly, it is an invisible Kingdom unobspicuous, not attended with outward pomp and visible glory; as the King-

Kingdoms of the world, which glory is yet but a Magical Incantment, which Satan the old Magician and god of the World hath put upon it, *Mat. 4. 8.* Christ's Kingdom is not attended with worldly Pomp or Glory, *Luke 17. 20.* It is within you; The Church, the Kingdom of Christ is all glorious within. The Principalities of Christ's Kingdom are Righteousness, and Peace, and Joy in the Holy Ghost, *Rom. 14. 17.* All internal things.

The subjects of this Kingdom are put
to walk by faith, not by sight, to believe
things they have not seen, to hope for
things they know not; the Kingdom of
Christ in appearance is an ignoble
thing.

Sixthly, it is a heavenly and spiritual Kingdom; it is not of a worldly Constitution, *John 18. 36.* its frequently called, *The Kingdom of Heaven.* Its seat is in Heaven, *Phil. 3. 20.* All its Laws come from Heaven, all its subjects gathered out of the Kingdoms of this world, and translated into the Kingdom of Gods dear

Song. Cal. 13. no wonder the Powers of
Hell, and the Principalities of this World
oppose this Kingdom of Heaven.

Now, I shall shew, that no Principali-
ties of the World shall be able to separate
the Church from Christ, or the Saints
in the Church.

First, the Church hath *Emmanuel, God*
with us, Isa. 8. 10. and in him more for
her, then are against her, 1 John 4. 14.
The world hath Power, therefore her
Principalities are called Hornes, *Zach.*
1. 18. Rev. 7. 12.

Jesus Christ is furnished with all Pow-
er, universal Power, Power and not
weakness, no Power without him, and
what can any Power do against him.

The World and its Principalities are
furnished with Wisdom and Policy, much
is spoken of the Wisdom of the World,
Psalm 104. 2, 5. Christ hath all the Trea-
sures of Wisdom, *Col. 2. 3.* Wisdom by
foolishness, to bring to nought the under-
standing of the Prudent. The World hath
malice, *1 John 17. 14.*

Christ hath more love, love that a-

Song

mond

how inconsiderable be the Saints appear, yet there is something formidable in them, would else the Principallities of the World, bend all their Power, Wisdom, Malice against them.

The Church is not only the object of the malice, but of the fear of the highest Potentates of the world, the hatred of the world against Saints, is not like that with which a man hates a Toad, he can easily crush, but that with which a man hates a Lyon, by whom he doth feare to be devoured.

Have we not seen the Principallities of the world mustering their strongest Armies, engaging all their Allies, and Confederacies, laying deep Plots, and Confederacies, and against the poor Saints of Christ: Certainly, there is something formidable. The Church is said to be terrible, --- Can. 6: 12. This is the Presence and Appearance of God in them. Psal. 14: 5.

2. Use.

2. Use. These Saints may well pray for their enemies, as Christ commands them, although the greatest; the mightiest, the Principalities of the World; for although they may exercise much malice towards them in their lesser Concernments, they can never hurt them in their Communion with God, nor separate them from Jesus Christ, therefore the Apostle strengthens Christs Exhortation, 1 Tim. 2. 1, 2.

2. Besides, such as now may exercise enmity against Christ are under great Promises in the last day; Kings shall bring Presents as Testimonies of their Homage, Isa. 60. 29. those that have persecuted the Church, shall minister to her glory, Isa. 60. 3. 10. Those Kings that made Warr with the Lamb, God shall make hate the Whore, Rev. 17. 16. And its said; Kings shall bring their glory into the New Jerusalem, Rev. 21. 24.

3. Use. How much should this engage Saints to be faithful to Christ in the highest oppositions from the highest Power

and Principalities of the World, for he is faithful to them, engages with them, and for them, and will bring them off invulnerable, invincible, *Rev. 17. 14.*--- for they that are with him are faithful.--

Resolve never to leave Jesus Christ, who hath engaged that none of the mightiest oppositions of the world shall separate you from him.

4. Use. This may serve to strengthen our faith, and quiet our fears concerning the issues of all the Councils, Endeavors, Projections, of the great Politicians and Principalities of the Kingdoms of the World; nor murmur against the wise dispensations of God thereby, though sometimes they seem severe to his Church.

Nothing more unquiet then a Rock in the sea, because ever assaulted with winds and waves, yet nothing more safe nor immoveable.

God hath gathered believers into Communion with himself; he hath founded this Communion on a Rock,

the love of Jesus Christ, nothing more unquiet because this Rock is assaulted in the midst of seas, winds and storms of persecutions. yet nothing more safe, more inviolable, because founded on Rock



R O M. 8.38,39.

I am Per'waded-- Nor Powers.

BY Powers I understand the Powers of Hell, the Devil and his Angels, called the Powers of Darkness.

DoC. Not all the Power of all the Devils in Hell shall be able to separate a Believer.--

I. The Devil is a profest enemy to mankind, as *Rev. 12.9.* but he exerciseth his greatest enmity against those God hath gathered in Communion with himself in love through Christ. Therefore your Adversary. -- *1 Pet. 5.8.* your Adversary above all others, This name Satan signifies an enemy, and not only the Prince

Prince of Devils, but every Devil is a Satan, as that Text shews, *Matth. 12. 26.*

First, for the exercise of this enmity he is furnished with great power; he is called a strong man arm'd, a mighty Goliath that comes forth to defie the whole Host of Saints, *Luke 11. 21.* you read of the Power of Satan, *Act. 26. 18.* the Power of darkness, *Col. 1. 13.*

Secondly, great subtilty, therefore call'd a Serpent; the Serpent thus beguiled *Eve*, *2 Cor. 11. 3.* now an old Serpent, *Rev. 12. 9.*

Thirdly, great Malice, *Rev. 12. 12.* hence call'd a Lion, a roaring, devouring Lion, *1 Pet. 5. 8.* A Dragon, a red bloody Dragon; and a great one with seven Heads, -- *Rev. 12. 3.* to note his Power, Policy and Principality.

II. This Power, Policy, and Malice of devils is manifested and exercised in his Temptations: he is call'd *the Tempter*, *Mat. 4. 3.* *1 Thes. 2. 5.* as men are called Lawyers or Physicians from their Profession or Employment. It is his trade for this end he is said to have.

1. His *stratagems*, or devices, *1 Cor. 2. 14*. A word that signifies Crafty Counsels, stratagems, witty and fallacious Conceptions, composed on purpose to deceive; sophistical Argumentations, acute Disputations to Elude the truth: Satan manageth his temptations with great subtilty and dexterity.

Secondly, his *persuades*, or wiles, *Eph. 6. 12*. as Professors in Arts or Sciences use to bring all the Principles of that Art into a methodical Order. So hath Satan his tempting Art in a method, he hath reduced them into common places; he knows what temptations fit with every temper, every degree of grace, every condition in Christianity.

Thirdly, his *Secrets*, his Depths, *Rev. 2. 24*. mysteries, profundities, hid underground, not easily discerned; doctrines that have a shew of light, humility, knowledge, wisdom, holiness, learning, spiritualty; as himself and his Ministers and doctrines appear as Angels of light, so his temptations. Thus he deceived *Eve*.

Second-

Secondly, in his Accusations, he is call'd *The Accuser of the Brethren*, *Rev. 12.10*. The word signifies an Accuser, an Impleader in some Court, *Rev. 12.10*.

I. He accuseth us in the Court of Gods Justice.

First, sometimes by way of Complaint and Narration of sins they have committed; he is the great tempter to sin, and the first Accuser, *Zach. 3.1*. This is call'd a drawing up of a thing against them, *Rom. 8.33*.

Secondly, sometimes by way of suspicion and preconjecture, *Job 1.9,10,11*. He charged him of hypocrisie.

II. He accuseth them in the Courts of men, as *David*, *Psal. 35.11*. *Acts 25.7*. *Act. 24.5*.

III. He accuseth them in the Court of their own Consciences, by making them to question their Pardon, by impleading their Evidences, by misrepresenting their states, by charging them as hypocrites, unfound Christians, thereby endeavoring to fill them with vexation, sorrow and discontent.

Thirdly, let us consider how much these Powers of darkness engage their power, policy, malice, by all their temptations, accusations to separate, -- For we are said to wrestle -- *in this lower world*, Eph. 6.12. about heavenly things; not that these Rulers of darkness abide yet in heavenly places, so it may be rendred, Eph. 1.3.

1. They oppose to the utmost the love of God to us, in which we have Communion with God, that kindnesse and love of God to mankind, Tit 3.4. is matter of everlasting envy and malice of devils; that God should have love for fallen man, and none for Angels; That God shall restore man into Communion with himself, and separate devils with an everlasting curse from him, how much this needs torment and terrifie.

If devils envied Mans state in Communion with God, in love before man fell from God, how much more to see man restored, and themselves cast off for ever.

Second-

Secondly, they oppose our Interest in Christ, through whom we have Communion with God again in love.

When Christ came into the world to redeem men into Communion with God again and his love, what mighty strong opposition did he make against him, he mustered up all the Powers of the world, and all the Powers of Hell, and darkness against him; and will he not endeavour to the utmost to separate us from this interest, 2 Cor. 11. 2, 3.

Thirdly, they mightily oppose our Adoption, or being the sons of God, which is the greatest manifestation of that love of God through Christ. No sooner was Christ declared the Son of God, Mat. 3. 17. but the first temptation where-with the Devil assaulted him, Math. 4. 3. was concerning this, when the Spirit of Adoption hath secured our Sonship, how many Arguments will the devil draw from our spiritual wants, weakness,

infirmities, temptations, afflictions, to disprove it; what saith he, such as you the sons of God.

Fourthly, they mightily oppose that faith by which we apprehend the love of God in Christ, and by which we are brought into blessed Communion with God; see *1 Thes. 3. 5. Luke 22. 31. 32.*

Fifthly, they make strong opposition against that righteousness by which we are justified, which is the life of faith, and our nearest fitness for Communion with God. In this case he is said to have bewitched the *Galatians, chap. 3. 1.* the truth then is, the doctrine of Justification by faith in the righteousness of Christ, is opposition to the righteousness of the Law; the devil knows the righteousness of the Law will condemn us.

Sixthly, they make mighty opposition against that grace and holiness in which we continue our Communion with God, *1 John 1. 6. 7.* If a child of the devil be such an enemy to all grace, what is the father, *1 J. 1. 10.*

Fourthly, let us consider what great
advan-

advantages the Powers of Hell have against believers in Communion.

First, there is yet remaining much darkness in them: darkness of sin, corruption, unbelief, unmortified lusts and affections, and the devil is the Ruler over the darkness of this world.

Secondly, the impotency of their graces, by reason of which he can more easily prevail with Saints, then formerly with Eve, 2 Cor. 11. 3. It was but a buffetings, and but from a Messenger of Satan, yet all Pauls grace was too weak to resist, 2 Cor. 12. 8.

Fifthly, yet we shall shew, that all the Powers of Devils, and all the Rulers of the Kingdom of Hell and Darkness shall not be able to separate...

First, his Power, Malice, Policy, and utmost Agency, is limited to their feet, Gen. 3. 15. cannot reach their heart nor head.

Secondly, Christ hath stated their security in himself, on himself, Mark. 16. 18.

Thirdly, none of his temptations shall do

do by Christ hath first overcome him in himself, and hath learnt thereby to sue for grace and commiseration, *Heb. 4. 15. Heb. 2. 18.*

Fourthly, none of his accusations shall be able; none in the Court of God, there Christ is *Advocate*, our Advocate, *1 John 3. 1.* to be our second, to rebuke Satan, to present a Propitiation for their sins, *Zach. 3. 2.*

None in the Court of our own Conscience, we have the Spirit of Adoption, *2 Cor. 1. 3.* is in direct opposition to Satan, the *antypocritus*, to bear witness to our Conscience, to help our infirmities, to clear our Evidences, and to come to the Throne of grace boldly for mercy and grace.

Fifthly, because greater is he in Saints than, - *1 John 4. 4.* is the devil a strong man, Christ is stronger, *Luke 1. 12.* is he a lion, so is Christ, *Rev. 5. 5.* is he a Serpent, so is Christ, *John 3. 14.*

2. *Use.* Sinners who are yet in your unregeneracy look about, you are yet under the power, policy, malice of Sa-

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tan: The devil hath full possession of you, ye know not how many. Ye are in darkness, which is the Kingdom of the devil, led captive by him at his pleasure; every sinner (saith one upon that text) is the Devils Pack-horse, whom he rides and rules at pleasure.

You will say, but all is at peace with us.

An Argument the devil still holds possession. *Luke 11. 21.* Make haste to Christ, who alone can cast him, though a Legion, in one man, *Mar. 5. 8.* he made the devils to cry, roar, tremble, he cast them out of mens bodies souls unto swine.

2. Use. Give thanks,-- who hath delivered you,-- *Col. 1. 12, 13.* who hath turn'd you from-- the power of Satan to God,-- *Act. 26. 18.*

3. Use. Hath God gathered you into Communion...

Here is matter of great Comfort that you are always and everlastingly secured in this blessed state, from the power,

power, policy, malice of Hell, from all the temptations, accusations of devils, how many devices, wiles, depths to ever they be managed withal.

Live comfortably, but not securely, 1 Pet. 5. 8.

Secondly, resolve to make resistance, Jam. 4. 7.

Thirdly, your weapons against spiritual enemies must be spiritual, the Sword of the Spirit, and the Shield of faith, Eph. 6. 1 Pet. 5. 9.



R O M. 8. 38, 39.

... Nor things present or to come...

Doc. **A**LL the events, issues, passages, that befall believers in their present or future conditions, by the Providence of God shall not be able to separate them....

First, I shall speak to things present.

There is scarce a Christian, but hath one or other present trial, trouble, temptation, affliction continually present with

with him, that waits on him, that lies down with him, riseth up with him, goes out with him, comes in with him; if one leave him, another may presently come in the room of it.

A righteous man may sin seven times a day, and seven times stand in need of Pardon, *Luke 17. 4.* and therefore may fall into affliction seven times in a day, and rise again, *Pro. 24. 16.*

These do much endanger our Communion with God, because they are very apt, and too often disturb our Communion with God: They are like showers of rain that fall into brooks or pools, that muddy all the waters; present afflictions are mingled with temptations; these mingle with our corruptions, stir our passions, trouble the pure waters of grace and comfort for a while; and the soul cannot presently draw waters with joy out of the Well of salvation, which is its blessed Communion with God. Present evils have usually in them these things.

1. They still appear to be the greatest forest

forth, we are apt to cry out of that which
afflicts our present sence as the heaviest
that ever befell us.

In these we cry out as *Isaiah*, *My loneliness, O my loneliness* as *Jeremy*, *My bowels, O my bowels*; in these our heart and our
soul, as *David*, Joyn together and cry out
for a Living God.

Secondly, they are daily; *Mat. 6. 33*
sufficient for--

Every day is in travel, and bring
forth some new trouble; every day
Christ hath taught us to pray for deli-
verance from evil. *David* complained
of his grief and sorrow daily. *Psal. 13.*
see *Psal. 73 & 4.*

Thirdly, the present evils usually sur-
prize us unawares, he that expects the
evil, yet is commonly surprized, with
the manner and kinde of it unexpect-
edly.

We often say of this or that present
vil that befalls us, we never dreamt
it; as God is said to work deliverance
and mercies for his people they look
not for, *Is. 64. 3.* so often he sends trouble

and afflictions they looked not for, Jer.
2. 15.

Yet no present evils nor troubles shall
separate.

1. Because in all present troubles be-
lievers have God present with them,
a very present help, *Psal. 46:1.* Yes, in
their most dismal and darkest troubles,
in which they cannot see him, they
may believe his Presence, *Psal. 138:4.*
his Word and Spirit, his Rod and
Staff.

He hath a Cordial in a readiness for
every present dejection, a Comfort in a
readiness for every present tribulation;
2 Cor. 1:3,4.

Secondly, because they are (though
sometimes they see not, feel not) conti-
nually with God, *Psal. 73:23.* and they
who have complained of daily afflicti-
ons, have blest God for daily mercies,
Psal. 68:19. And they who have
cried daily to God of their troubles,
Psal. 86:3. have been able daily to praise
him, *Psal. 61:8.*

Thirdly,

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Thirdly, because no present trouble
can swallow up the joy that springs to
believers from future glory, Rom. 8. 18.
2 Cor. 4. 17, 18. 1 Pet. 1. 5, 6.

Fourthly, against all present and pres-
ent evils that Saints have, that promise
more precious then gold of Ophir, 1 Cor.
13. 13. O, saith one, I am under such tri-
als and troubles that I have non-plust my
faith, but God is faithful: O, I am not
able to bear or stand under them; God
saith he will lay no more then you are
able to bear; O, I see no end, no way of
escape out; God will make a way to
escape out.

Secondly, as for things to come.
I live with the godly in this life, as with
Solomon (old man; the clouds return af-
ter rain; present evils afflict him, and
fury threaten him, as its said, Rev. 11.
One woe is past, a second is, and a third
woe cometh quickly: Evils to come may
much endanger Saints in their Commu-
nion with God.

1. Because Saints are very subject to
this temptation, about what may befall
them

them for time to come, as appears by that
of Christ, Mat. 6:34, who will not there-
fore allow his people any anxious thought
about what shall fall out on the morrow.
This temptation hath two evils in it.
1. It begets fear, and that fear hath great
torment.

2. It takes away the relish and sweetness
of the present mercies we enjoy, while
we take in a deeper apprehension of what
troubles are yet to come upon us.

Secondly, because God usually makes
the troubles that are to come heavier than
the present; the waters of affliction, like
the waters of the Sanctuary, rise by de-
grees higher and higher, from the Ankle
to the Knees, *Psalm 124*. No
trial can be so great, but God can make it
greater; no affliction so heavy, but God
can make it heavier. God deals with his
children as men do with theirs. Fathers
correct children, first with a branch of
Rosemary, then a Rod, afterwards it may
be with a Staff, that makes them, as *De-
vid*, cry out of their bones, calls them to
bear burdens and do service, according to
their strength.

As they grow up in faith, honesty, holiness, patience, spiritual strength, so their trials, temptations, afflictions increase, and their faith often become greater than their former.

Thirdly, because the trials and troubles of the Church which are to come, are certainly like to be the greatest.

Those which more immediately precede the coming of Christ, very dangerous and great for us. *Tim. 3. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Yet no troubles to come shall be able to separate us from the love of God.

First, because all things shall certainly work, *Rom. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* we know (there is no doubt, hesitancy, uncertainty in this knowledge) that all things (things present and things to come, all things, none excepted) shall work (all things that have any spirit, power, virtue, activity in it, that works to any end) shall work together (all Agents, Instruments God shall make use of, how various in their kinds, how different in their operations, how distinct in their intentions, yet they shall all work together).

With God, by whom they are created, ordered, over-ruled in all their motions and actions; and the same things which work for evil unto others, are all made to work for good unto them.

Secondly, from the immutability of Gods love, it is everlasting, *Ier. 31. 3.* God is not as man that he should repent, whom he loves he loves to the end.

He doth not love to day and hate to-morrow; love at present and revoke in the future; he hath loved, and no sins of the creature could violate it; he doth love, therefore no present evils can interrupt it; he will love, therefore no future things shall prevail.

Thirdly, from the nature and quality of that Covenant, in which God hath taken them into Communion with himself to be their God, in which the first Promise is, *Ile be to them for a God*; the second is, *Ile pardon their sins*, and remember their iniquities no more.

All the advantage things present or things to come, can have against Saints for evil, is finite, for nothing

can separate between God and the soul but
now the A. & of Gods Pardoning Mer-
cy is as complete A. & of Grace: it cannot
be said of a believer one moment, that he
stands under unpardoned guilt, no more
than it can be said he is an unjustified per-
son.

If a believer may believe sins pardoned
under all present evils, he may believe sins
pardoned under all future: therefore as not
things present, so no things to come can
separate.

Use. Terrours to the ungodly who
have no Communion with God in love
through Christ Jesus, they are yet in
their sins, without God and Christ in the
World, it may be things present are for
riches, Health, Wealth, Liberty, Prosperi-
ty, Plenty: O but things to come are
terrible, and against you: Son, said Abra-
ham to the rich man, Remember thou in thy
life-time hast thy good things, and now all
thing but torment and misery.--

In thy present enjoyments, thou sayst,
Saul, take thine ease, thou hast Goods laid up
for ever, and thinkest not thou art treasuring up
wrath

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other things patient and lowly
wait against the day of wrath: thou shalt
rise up comfortably, and wilt denounce
like Agag, but O the bitterness of death is
not past.

There is a wrath to come, the Devils
believe and tremble; O come to Christ
quickly, he will not treat you so roughly,
as John Baptist did the Pharisees, O genera-
tion of Vipers, -- he will deal gently and
mercifully with you.

2. Use. To the godly.

First, by way of instruction, to turn se-
curity out of their hearts in reference to
their outward conditions in the world, evil
things at present may afflict you, worse
things for the future may befall: when Is-
rael went out of Egypt, but one Nation pur-
sued them; when they pass over Jordan in-
to Canaan, seven Nations encountered them,
O learn to bear things present with pati-
ence, and by faith and holy submission to
God to provide for things to come: An
holy man affirmed of himself, that never
any evil day befall him since he believed;
One asked, how that could be? He an-
swered, every morning I compose my heart

to Gods Will: that what pleaseth God
shall please me: such a man hath an Anti-
dote against all things, whether present or
to come.

Secondly, for Instruction: let nothing
that befalls you at present or to come be ve-
ry grievous to you, because it cannot sepa-
rate. This is the Apostles strain in the
Text.

3. Use. By way of Comfort: Nor
things present, nor things to come, nor
sins present, nor sins to come; nor troubles
present, nor troubles to come, shall -

1. For God is your Alpha and Omega, who
was, and is to come, Rev. 1. see 2 Cor.

Secondly, Christ is the same to you ye-
sterday, this day and for ever, Heb. 13. 8.

Thirdly, all things are yours expressly,
things present and things to come, as ye
are Christs, 1 Cor. 3. 22, 23.

ROM
I

By Heights here we may understand
the sublimity of God, as he is lifted up in

excellency and Majesty, above all the
thoughts and imaginations of creatures,
and above all **ROM. 11. 35** **Who hath**
eyes, there is something in God that is

WE have come to another Rank or Regi-
ment of enemies, which may seem to
endanger a Believer in his Communion
with God. These are called **Heights and**
Depths. There are some things from on
high, other things from below, that make
strong opposition against a believer in his
Communion. **Bottom** high he is endan-
gered to be broken or brained, from be-
low to be undermined or blown up; be-
tween heights and depths a believer is as
it were between the upper and nether Mil-
stone. *Because the appearance of God in*

Dut. *It is thought a believer may be endan-*
gered, from on high, yet no Heights shall be
able to do so, and yet he shall never be

We are to consider what these Heights
are which may be said to endanger, and
then so shew that they shall not be able to
separate. --

1. By Heights here we may understand the sublimity of God, as he is lifted up incomprehensibly and inconceivably in his Excellency and Majesty, above all the thoughts and apprehensions of the creature, and above all Communion with the creature; there is something in God that is lifted up above all the possible knowledge or apprehension of the highest creatures; this Title is frequently in Scripture, *The Most High God, the High and the lofty One, Haughty*. There are Attributes Sublimities, Heights, in the Wisdom, Power, Greatness, Holiness, Excellency of God, which transcend the capacity and comprehension of all creatures, *Job 11:9*, So recorded on

How far believers may be endangered by these Heights of God; Let us consider.

1. Because the appearance of God in his Heights and Sublimities are very terrible, *Ps 147*. 2. The Lord most High is. Angels cover their faces and feet at such Appearance of God, *Isa 6:3* and the holy Prophet cries out, *Woe is me, &c.* See what an effect such an Appearance of

God

God had upon *Daniel*, *Dan. 10. 5. 8.*

2. Because the Appearance of God in his Sublimity, Majesty, and Excellency makes his people afraid to come near him, to have Communion with him, *Job 3. 10, 21, 22.*

God doth vary his dispensations and manifestations to his people, and then they vary in their apprehensions of him; God sometimes appears in his Sublimity, Majesty, Glory, Excellency, clothed with Mercy, Grace, Goodness: then his people behold his face with delight, and walk in the light as he is in the light, and have fellowship with each other; God sometimes appears in the pure and native beams of his Glory, clothed with Majesty, Sovereignty, Justice, Greatness, then his people tremble before him, cannot behold him: thus God appeared to *Job*, *chap. 21. 1, 2.* see the effect, *chap. 42. 5, 6.* see *Hab. 3. 2, 3.* the effect, *ver. 18.*

Yet shall not the Heights of God sept-

ate.--
First, for this Heights, this Sublimity of God keeps in Saints a holy frame of spirit towards

130
towards God, a holy care to please him, and a holy fear to offend him, Job 13-17.

Secondly, these sublime high Appearances of God in himself (which are infinitely above the holiest creatures, and which they cannot bear) are made use of to drive them from God in himself (who is a God above us, and a God against us) to God in Christ, to God in a Covenant of grace: where he is *Emanuel, God with us, God for us*, Hab. 3.16-18.

Thirdly, these sublime high Appearances of God are made use of to humble Saints, as Job, *Isaiah, Daniel*, and then the high God appears merciful and gracious to them, *Psal. 138. 6. Isa. 57.15.*

Fourthly, though the sublime, high excellencies and Appearances of God be above the Comprehensions of Saints, yet they are matter of their praises, *Psal. 149. 6. Psal. 148.1.*

The Angels, *Isa. 6.* praise, admire, adore, magnifie God in that glory they could not bear or behold.

Secondly, there is another Height or Sublimity that greatly endangers a believers

134
believers state in his Communion. - that is,
spiritual pride, or self-exaltation.

Spiritual pride is a lifting up of the
heart to a height, above what becomes a
godly man, 1 Tim. 3.6.

Such graces as are essential to sanctifi-
cation and holiness, are all loyned with
humility, and have a self-humbling pro-
perty in them, 1 Cor. 13.4.

But such gifts and graces as are common
to true believers and temporaries, often
beget spiritual pride in the hearts of the
best Saints, 1 Cor. 8. 3. 7. 2. 1 Cor.

This height, this carnal sublimity in
the heart, doth much endanger a believer's
state in his -

First, this height hath a great Preci-
pice, 1 Tim. 3.6. though a true believer
cannot fall so low, it often occasioneth
great falls, Rom. 11. 20. 21.

Secondly, it will be the ground of jea-
lousie to a believer, to fear he is deceived
in all his spiritual concerns, Gal. 6. 3.

Thirdly, its a sin diametrically opposite to
free grace, 1 Cor. 4. 6, 7.

Fourth

Fourthly, it takes the Crown off Gods Head, and sets upon its own, 77. 28. f. God gives his grace to many, his glory to none, 1 Cor. 19. 31. This makes him to resist the proud.

Secondly, yet men not this height, how dangerous soever, separate a believer.

First, this spiritual pride is but an excrescency, a luxuriance, a sucker, that may spring forth from a branch that is truly engrafted into the true Vine Jesus Christ; and God the Father hath promised to purge it and take it away, John 15. 2. It is a weed that springs up in Christs Garden, and commonly among the sweetest and choicest flowers, and Christ will not suffer it to stand long.

Secondly, God will take advantage by such spiritual pride to humble his people, when Paul began to glory, he presently befools him, 2 Cor. 10. 12. when he began to boast himself, then he became presently nothing.

Thirdly, if Christians grow to an height of spiritual pride, in the contemplation of their spiritual gifts, graces, privileges,

God

God will quickly give them a humbling
light of their weaknesses, corruptions, im-
perfections. *Ezekiel. 2. Cor. 32. 32.*

The Peacock struts it self while it looks
on its gay Plumes, and is ashamed when it
looks on its black feet: when *Ps. 101* was in
danger of being up with his privileges.
God turns his eye to look on his inimi-
ties. *2. Cor. 12. 9.*

Thirdly, there are heights in believers
of carnal confidence, when to spiritual
privileges of grace and comfort, God shall
add temporal favours, riches, honours,
outward glory, worldly prosperity.

Such a state of worldly felicity, is call'd
the height, sublimity and exaltation of a
person, *Ezek. 31. 5.*

Such heights, some understand to be
meant in the text, a state of worldly great-
ness and grandeur, wealth, power and
authority: - which God sometimes vouch-
safeth to some of his children to convince
the world, that he can do much more for
his than the world for hers.

First, this height may much exalta-

134
for a believers Communion with God.

First, it is apt to beget carnal security under present enjoyments, and this provoked God to hide his face, and so their Communion with God is much disturbed. *Psal. 30. 6. 7.*

Secondly, it affords matter for a great Temptation of the Devil, the world and the flesh, glory the devil shewed Christ on a high Mountain. *Mat. 4. 8.*

Thirdly, these things have been great proofs to Saints, and made proof of their weakness, in the midst of their highest enjoyments, as in *Heczekiab, 2 Chron. 33. 27. 28. 29. 31.* God left him to tempt him.

Secondly, Yet shall not these heights be able to separate.

First, because God will not suffer them long to enjoy in these enjoyments, but rather in an humble frame of spirit, where by they are enabled to manage such a condition, to the glory of God, and the comfort of others; see *1 Cor. 1. 9. 10.*

Secondly, if worldly enjoyments seek to separate us from God he will quickly separate them from us; If *Heczekias* Tempted

135
sates lift up his heart, they must go to
John. 2/8-9-10.

When the disciples were over-ravished
with the external glory of that Transfigu-
ration on the Mount, Mat. 17. and said, *It is
good to be here*, God brought a cloud over the
glory presently, and made them contented
with their Communion with Christ alone.

Thirdly, because whatever enjoyments
all worldly felicity God vouchsafeth his
people; the comforts that flow in to them
from these are weak, narrow, scanty, full
of insufficiency, dissatisfaction: God limits
the comfort of outward things to his peo-
ple, more than to the men of the world.

The fulness, the sufficiency of all spiritual
comfort flows from their Communion
with God, 1 John 1.3.4.

Fourthly, there is another height that is
erected by the workings of carnal reason,
in thoughts, opinions, false judgments and
conclusions, which lift up themselves above
the truths of God, and sometimes above the
ways and dealings of God; this height you
have 2 Cor. 10.5. [*λογισμοι* are ratiocinations,
every high thing, as in the text]

First, this is that which much endangers
believer in his--

First,

It is said there, to exalt it self against the knowledge of God. Carnal reason, humane wisdom, secular Science, is profest enemies to the simplicity of the Gospel which is in Christ. Hence the poor are said to receive the Gospel, and babes those things which are hid from the wise and prudent.

2. It is a great enemy to faith, as appears by that expression, Gal. 1. 23. 16. Paul had never believed if he had consulted — hence that, Rom. 12. 3. Let no man — according to the measure of faith.

Thirdly, it makes false Conclusions of Gods dark dispensations to his people. 11. 40. 27. 11. 49. 14. It persuadeth God hath forsaken us when he hath not, to sense and carnal reason sudgeth.

Secondly, yet this height shall not separate

1. Because Christ Jesus in whom we have the true living knowledge, and through whom we have Communion with God in love, is the Wisdom of God, and the Power of God. 1. Cor. 1. 24. Wisdom to silence, Power to overcome all the strong Arguments of

the flesh that rise up against him.
Secondly, because God hath magnified
the thoughts of his mercy, counsels of
peace, contrivances of love, which are as
high above... 1/4-55.8.9.

1. Use. For Information; many here it
may be are ready to say, To what purpose
are all these words.

It may be they never experimented such
enemies, such dangers, such oppositions in
their Profession of Christianity; to such
all these are but empty notions.

Do you think the Spirit of the Scrip-
ture speaketh these things in vain; Is it
not to be feared, ye are strangers to this
great Priviledge of believers Communi-
on with God in love.

2. Use. Christians, never look to put off
your Armour till you come from Communi-
on with God to the full enjoyment of God.
When you have conquered one enemy,
one temptation and difficulty, look to en-
counter another; nor are all your enemies
before you, some are above you, some are
heights, altitudes, sublimities.

3. Use. Here is your comfort, Christians,
you

PAUL'S *Exposition*
you have this day not only the dangers discovered, but your safety and security confirmed inviolable, immutable in your Communion with God.--

Are the dangers, enemies, heights, insuperable, unconquerable in themselves, yet they shall not be able.--

R.O.M. 8. 39.

Nor Depths.--

Doc. *A S. not Heights, so not Depths shall be*

I. I shall declare what I mean by Depths. I understand principally those Depths and Dejections of soul that attend a state of darkness and spiritual dejection, incident not only to Saints in lower, but to Saints in their higher capacity of grace, according to the good pleasure of Gods Will.

This state hath a great Depth and Profundity in it, that Psalm wholly expresseth such a state. See *Psalm 130. 1. and that Psalm 88. 6.--* in the Depths.

This

This is such a Depth into which all other Deep empty themselves as Rivers into the Ocean. *Job 28. 31. 38. 11. 12.*

First, into this Deep falls in the Depths of sin; sin is a deep thing, lies deep, out of sight; Saints seldom search to the bottom of it but in case of spiritual desertion; nor can they then sound the Depth without Gods Plummert, *Job 13. 23, 24.*

In this state God doth usually search the sin of Saints to the bottom; *Job* in this case was made to repossess the sins of his youth; *David* was made to reckon for the sin he stood guilty of in the Womb, *Psal. 31. 5.* in a state of spiritual desertion; Saints have usually a discovery of the depth of guilt and blackness, and ugly deformity in sin; beyond what they had at first Conversion. *Job 21. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*

Secondly, into this depth of spiritual desertion falls in the depth of Gods wrath; his Judgements are called a Deep, *Psal. 40. 6.* so deep, that the damned in Hell are ever sinking into them, and shall never come to the bottom. *Job 21. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*

Job 21. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Job 21. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

In this state of spiritual deflection, Saints
 take deep of the wrath of God. *Psalm 138. 1.*
Psalm 88. 7, 16. As God maketh some
 sense of the good love and Word of God,
 and the Powers of that glory that is to
 come, who yet shall never enjoy them; so
 he maketh some to taste the wrath, and tor-
 ments of true wrath which is to come, who
 never yet shall feel them.

Thirdly, into this Deep falls in the depths
 of Satan, deep temptations: as it was with
 Christ in this condition; so tis in its mea-
 sure with Saints; now the devil and the pow-
 er of darkness bestir themselves, *Luke*
22. 31. When Sun sets, and darkness covers
 the earth; when the Lions and wilde beasts
 go forth; *Psalm 104. 20, 21.* so when God
 hides his face, for Christs Complaint in
 that day, *Psalm 22. 1, 12, 13, 16, 20.*

Fourthly, into this Deep falls the depths
 of Hell; Hell is deep and large, *Isaiah 33.*
 nothing deeper, *Job 11. 3.* the bottomless
 Pit.

In the depth of spiritual deflection, Saints
 have complain'd of the snares of death and
 sorrows of Hell, *Psalm 116. 3.* Christ, *Psalm*
 16. 10.

16. 10. As a man casteth himself into
of this damned Company and Conspira-
on of devils and throbates. Psal 88. 9
Such scorching and scalding drops of wrath
God in this condition vomiteth out: as
the Conscience, as if they were Pledges
and Earnests of damnation, as if he had
already kindled Hell fire in the souls. 19. 10
Finally, into this Deep falls the depth
of sorrow and affliction, Psal 137. 1. See the
title, Psal 69. 1. here is Complaint, see
his Prayer, ver 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

No sorrows like these, no afflictions so
deep as these, they enter into the soul; here
often misery appears remediless; and the
soul exposeth endless sorrow, yet refresheth all
the comforts that are administered from any
hand but Gods alone; Psal 77. 2. Thus you
see, spiritual desertion is a Depth into
which many Deeps fall; the Depth of sin
wrath, Satans, some Deep here calleth on
another.

Secondly, let us consider how much
these Depths may endanger to separate a
believer.

First, in this state Saints apprehend a

a believer may be brought to question in
Gods former Acts of grace, and his own
faith and repentance, and suspect all his
former comforts, yea, the being of any
grace at all in truth. and this is very dan-
gerous.

Fourthly, it is a state of darkness and no
light, *1st. 50. 10. Cant. 3. 1.* Now he that
walks in darkness knows not, -- *John 12. 35.*
so these knew not what to do, what way
to take. He that walks in darkness
trembles at every thing, even the Pro-
mises of grace are stumbling blocks to that
soul.

In darkness are terrible apprehensions, as
to the Egyptians in the Plague of darkness,
Psal. 78. 49. the terrors of God are up-
on Saints in spiritual desertions, *Psal. 88.*
15, 16. Job 7. 14.

Fifthly, in this state God seems for the
present to neglect all their Prayers, *Lev. 3.*
8. Christ Jesus, *Psal. 22. 1, 2.*

Saints here are ready to say as *Saul*, *The*
Lord is departed from me, and answereth me
no more.

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Secondly, in this state the soul suffers, the affliction is on the spirit of a man, it's a wound on the spirit, *Prov. 12. 14.* A Dagger at the heart, *Mal. 2. 10.* See Christ in his Desolation, *Mal. 2. 26. 38.* *Heaven* suffered not in his inferior only, but in the superior faculties of his soul, *Mal. 3. 15.* In other afflictions the body suffers, and the soul only by sympathy; here the soul suffers and the body only by sympathy.

Thirdly, let us consider these depths shall never be able to separate.

I. Because they are all consistent with love, and always end in love.

They are consistent with love, *Heb. 12. 5, 6.* he seems, it not only, yet principally to intend the Castigation that fall upon the souls and spirits of believers. God never loved Christ better, then at that time when he cried out, *My God, My God.*

Joseph's bowels yearnd most when he dealt most roughly with his brethren; so God, *Jer. 31. 20.*

II. Be sure all will end in love. *Isa. 54. 7, 8.* *Cant. 3. 1. 5.* *Isa. 57. 18.*

Secondly, because these Depths of spiritual

ual desertion are but to bring forth fullness of Conformity to Christ in his Death and Resurrection.

Christs sufferings were some in his body, these were call'd his Baptism; some, and the greatest in his soul, these were call'd his Cup, *Matth. 20. 22, 23.* in this Cup was a mixture of sin, wrath, death and hell. He tells those disciples they should partake with him in both. When Christ cried out, *My God, my God, why--* it was *abstractio visionis, not dissolutio unionis*, for still he cried, *My God*; so it is to Saints in the like condition; and what faith Christ exercised in that state, he commanded other believers to do, *1/a. 50. 10.*

Thirdly, because there are depths in the mercy and free-grace of God, that easily swallow up this depth of spiritual desertion, and all the depths that run into it, *1/a. 11. 33.* O the Depth,-- *Eph. 3. 18.* The free-grace of God is a mighty Ocean, *Micah 7. 19.*

Fourthly, because God hath pawn'd all the Ordinances of Heaven and Earth, that nothing what he seems to do against them, and

and nothing they do against him shall pro-
voke him to call them off. Jer. 31: 35.
36, 37.

Use. If such who are locked fast in the
Armes of God, such who are in everlasting
Communion with God, Communion with
God in love, which love is unchangeable
as God himself in love which is in Christ
Jesus, and therefore can no more fail than
his love to Christ can fail. If such as these
may fall into these depths of spiritual de-
sertion, in which are the depths of sin, of
wrath...

O where shall the sinner and ungodly ap-
pear, who are treasuring up wrath against
the day of wrath, O the infinite, unsearch-
able, bottomless depths of sin, wrath, de-
vils, hells, worst of sorrows, endless tor-
ments, wherein all unbelievers, impenitent
unregenerate persons shall be plunged in
swallowed up without Redemption.

Use. This fully informs us that the be-
haviour of Saints must live all their days, in ever the f-
condition, on a dependence on the free
grace of God.

By the Eclipse of the Moon we com-
Dep

to know it borrows its light from the Sun,
so by these Spiritual Eclipses and Deserti-
ses, we know our whole state in grace and
comfort, depends wholly on the free-grace
of God, when you first believed after you
had laboured under the apprehensions of
sin and wrath, and the souls pinching wants
of Gods love and favour, then you could
readily cry up the praise of free-grace: by
the returns of the like apprehensions in
soul-desertions after you have believed and
have had sweet experiences of love in Com-
munion with God, he will have you know
that free-grace continues your state as it
began it, and that as the Foundation-stone
was laid, with the shoutings of grace to it,
so the Headstone is to be brought with
shoutings of grace, grace to it also. After
you have believed and loved God, and had
done something for him, you think God is
withholding to you; but he will hide his face,
and tell you he can set you for all this where
he found you, that you may know you are
withholding to him, not he to you.

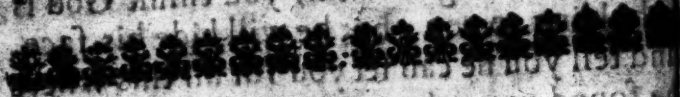
3. Use. For comfort to believers in their
Depths, they shall not be able to separate.
For Direction, i. Re.

First, rebuke the dejections of your soul through unbelief, as David, *Psal. 138.* *Thy will is my desire;* and the unfaithfulness of Gods love.

Secondly, resolve to believe in hope against hope, as Job, though he say me of damn me, He trust him, as *Job, 13.* *I am cast out of thy sight, but I will not be moved.*

Thirdly, do not restrain Prayer, waiting for the return of divine mercy, but prevent it before-hand with God, and put him to the utmost, try him what he can do, whether he can do more then ever yet he hath done, *Psal. 88. 9.*

Fourthly, hold fast still your interest in God, as Christ, My God, my God, and as Christ gives the same direction to others, *Mat. 23.* *Let him trust in the Name of his God.*



R O M. 8. 39. *nor any other Creature.*

WE are come to the last Rank or Regiment of enemies, which may be sup

posed to endanger a separation between God and a believer in Secret Communion, in which the Apostle in the name of all believers, comes off with victory.

Let us consider what is meant by this expression,

First, Not any other creature. The Apostle having reckoned up all known Adversaries in this cause by name, he riseth higher, and speaks by way of supposition. If there be yet any other creature, besides what I have mentioned; if any know any other adversary then what I have named, I fear not to encounter.

I doubt not but to overcome it.

Secondly, Not any other creature. By creature here (faithful learned Author) we are to understand all things that are done in the world, whether good or bad, and all the thoughts, words, actions, employments, counsels, contrivances of men, Angels, Devils, with all other creatures within the Compass of the whole Creation of God.

Thirdly, Not any other creature. the word real creature is used, which often signifies

over all creatures.

first, fill'd with abundance of evidence and assurance in this point, *Rom. 8. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.*

Such as have *Emanuel*, God with them, God in Communion with them, have also God for them, and what can the concurrent power of the creature do against them.

Secondly, that that love of God which hath gathered believers into this blessed Communion with God, and still embraceth them in the lofcest Armes of Peace; it is everlasting as God is, *Jer. 31. 3.* It takes hold on both Eternities, that which is past, and that which is to come; This Love runs Parallel with the Life of God from Eternity to Eternity.

Can the concurrent wrath, rage and malice of the whole Creature, bring God out of love with them, whom he loved from everlasting; Is there more power in the wrath of the Creature, then in the love of God? Can the poor Creature make that not to be, which God hath made to be from Eternity, to be for Eternity?

Thirdly,

Thirdly, the golden Chain of salvation cannot be broken, *Rom. 8. 29, 30*. The two extreme links in this Chain are Election and Glorification; the two middle links are Vocation and Justification. This seems to be the Chain which so much ravish'd the heart of Christ about the neck of his Spouse, *Cant. 4. 9*. The two ends of this Chain God keeps in his own hands in Heaven; the two middle links are those God lets down from Heaven, and so draws us up to himself, and linketh us fast to himself forever.

What Confederacy or Combination of the creature, can pull the Son out of Heaven?

Further, can they pluck any end of this Chain out of Gods Hand. Can they rise up and blot out the book of life, and rase out the names that are written in Heaven. Can Creatures, some whereof are in Chains of darknesse, all in iron Chains of divine Providence, break that golden Chain of grace, in which believers are kept close in Communion with God.

Can the concurrent Power of the creature

133
tore up and cancel the great Charter
of salvation, whose records are kept in
Heaven.

Fourthly, the concurrent power and ma-
lice of all creatures cannot separate them
from Christ in whom they have this Com-
munion with God in love.

I. They are said to be in the Hand of
Christ, which Hand gives them eternal
life, and they shall never perish, *John 10.28.*
what creature can pluck them out.

II. They are said to be engraven on the
Palmes of his hand, *Isa. 49.16.* what is en-
graven cannot be taken out, without mang-
ling the Hand of Christ. If you could sup-
pose they could be taken out of Christs
Hand as loose things, yet they cannot as
engraven things, will Christ suffer his
Hand to be maculated or cut off.

III. They are said to be in the Armes of
Christ, *Can. 8.6.* They are sealed on the
Arm of Christ, with the indelible char-
acters and impressions of divine love. If the
Arm of Christ cannot be separated from
him, then cannot Saints.--

IV. They are not only on, but in the

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Arm

Armes of Christ, they are everlasting Armes. *Deut. 33. 27.* there is an everlasting Arm underneath, and an everlasting Arm above. *Gen. 2. 6.*

V. They are not only in the Armes, but in the breast and bosome of Christ, *Isa. 40. 11.* the High Priest bare the Names of all the tribes on his breast-Plate.

VI. They are born not only in his breast, but on his shoulders, as *Ezek. 28. 11, 12.* *Gen. 8. 5.* by which they are everlastingly upheld from all that ruine or destruction their enemies can.

VII. They are not only on the shoulders, but in the eye of Christ, as the Apple in the eye, *Zach. 2. 8.*

VIII. Not only in the eye, but in the very bowels of Christ, as that expression shews, *Phil. 2. 8.*

IX. Not only in his bowels but in his heart, see *Gen. 8. 6.* such as prevail to separate believers from Christ, must pluck out the heart of Christ.

Obj. 1. But the Apple seems to be within the Compass of Creatures, that no Creature can. yet God can separate.

Ans.

Ans. 2. If God the Father, who has con-
demned, Rom. 8. 33. to punish and condemn
the same persons, implies a contradiction,
which God cannot do, Jer. 32. 34.
35, 36.

Secondly, he hath said to the utmost, I
will never, never, never leave thee, Heb.
13. 5, 6.

Obj. 3. But though other men, other crea-
tures cannot do it, a man may separate him-
self.

Ans. 1. God hath promised to put his
fear, Jer. 22. 40.

Secondly, never any true believer made
the least separation from God, but they
quickly found a difference, and readily
returned to him again with bitter repent-
ings, Hos. 2. 7.

Obj. 3. Though no creature can do it, sin
may.

This was Bernard's Position; but I an-
swer

First, Sin is a creature, not Gods crea-
ture but the devils; every sin is a Lie, and
the devil is the father of it, John 8. 44.
Therefore.

Secondly, former sins cannot, they are pardoned; after-sins shall not, they have an Advocate and a Propitiation, 1 John 2. 2.

Thirdly, large experience hath made this good, *Ier. 51. 5.* when *Balaam* attempted to separate between God and his people, he could not effect it, because God beheld no iniquity. *Numb. 23. 24.* for the Lord his God is with him.

1. Use. This informs us, how much the salvation of man one way or other is endangered by every creature; for if such who are gathered into Communion with God are endangered by every creature in a separation, how much more are such who are yet at a distance from God, in danger by the creature to be kept from embracing that Communion. Doth not every creature an unregenerate man loves, set up it self to be his God, his chief good, and endeavour to perswade him that, his chief blessedness consists more in that enjoyment, than in the enjoyment of God himself.

Beware how much you are endangered

by

by the sacrament, either to be kept off from all Communion with God, or made to have a loose Communion with God.

Now I exhort believers again and again to strengthen your faith in your Communion with God in love which is in Christ Jesus.

This is the Ark of Salvation in every deluge, your Refuge and Sanctuary in every storm; your Door of escape in every danger; your resting place in all the Confusions of the world; your Victory and Triumph over all your enemies, all your fears, doubts, temptations, trials, &c.

But how shall we do this?

First, study much the love of God, it has a wonderful attractive virtue to draw you into this Communion. *1 John 4:19* We have heard and seen you, and have a marvellous force and efficacy to keep you close to that Communion. *1 Cor 13:14* The Love of Christ, *1 Cor 13:14* *1 Cor 13:14*

Secondly, better your acquaintance with Christ.

First, who first swallowed up all the di-

248 P. A. M. S. Church
Dances, and reconciled all the enemies, and
so made way for you into this blessed Com-
munion with God.

Secondly, study him, converse with
him, who remains one with God, and one
with us in the divine nature, and in the
humane nature, that he might preserve our
Communion with God inviolable.

3. 4/c. Having cleared your Conscience
on... Put on a nobleness of spirit, an height
of resolution, a magnanimity of faith, gen-
erous to encounter with the most and with
the worst of enemies.

And doubt not of Victory and Conquest
over all. Let your faith rise higher than
your dangers or enemies can.

Some can believe Victory over such
and such, not over others; over things
present, not over things to come. Faith
is not come to its just height of spirit till
it triumph over all, real or possible, present
or to come, not only over one creature, but
over the united, concurrent power of all
creatures.

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